

THE CHINESE RECORDER

VOL. LI.

JUNE, 1920.

No. 6

CONTENTS

	PAGE.
EDITORIAL.—Significance of China Continuation Committee	371
Range of Representation.—Co-ordination of Diverse Forces.—Hope of Co-ordination Practical.—Christian Unity—the Starting Point.—“New Thought in Japan.”	
Promotion of Intercession	376
CONTRIBUTED ARTICLES	
The Problem of Securing College Graduates for } the Christian Ministry	T. C. CHAO. 377
The Doctrine of Salvation by Faith as Taught by } the Buddhist Pure Land Sect and Its Alleged } Relation to Christianity	FRANCIS C. M. WRI. 395
Nationality and Religion	F. W. S. O'NEILL. 401
Agricultural Work of the American Presbyterian } Mission at Nanhsuchow, Anhwei, China. }	J. LOSSING BUCK. 412
Christian Co-operation for a Nation-wide Task	F. RAWLINSON. 419
OUR BOOK TABLE	426
CORRESPONDENCE	435
Flag Salute.—Union Version O. T.—Opium Inquiry.—Canton Christian College.—Religious Education.	
MISSIONARY NEWS	437
New Methods.—China for Christ.—Inter-Church World Movement.—Church Union in India. —Possibility of Christian Unity.—Gleanings from Correspondence and Exchanges.— Personals.	

ILLUSTRATIONS

An Agency of Healing in China	Frontispiece.
Charts from Foreign Survey, Inter-Church World Movement	Page 439

NOTES ON CONTRIBUTORS

Mr. T. C. CHAO, M.A., M.D., is connected with the Methodist Episcopal Church, South. His work has been in the main educational in which connection he has been for seven years Professor of Sociology and Religion in Soochow University. He is a member of the Executive Committee of the Student Volunteer Movement and of the National Committee of the Y.M.C.A. in China.

Mr. FRANCIS C. M. WEI, M.A., is connected with the American Church Mission. He is engaged in educational work and was from 1911 to 1918 a member of Boone University Faculty, Wuchang. He is at present doing graduate work at Harvard University. His article was prepared as a short thesis under Professor George F. Fisher, who endorses his conclusions.

Rev. FREDERICK WM. SCOTT O'NEILL, M.A., has been in China 23 years connected with the Irish Presbyterian Mission. Most of his time has been spent in Fakumen, Manchuria. His work has comprised evangelism, supervision, and education.

Mr. J. LOSSING BUCK, B.S., has been in China five years connected with the American Presbyterian Mission, North. He is a specialist in agricultural education and has done considerable experimental and investigation work in China.

While On Furlough

You must keep in touch with China!

Have THE RECORDER sent home.

The Subscription is the same
when paid in China.

THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press
Town Office: 20 Museum Road, Shanghai, China

Editorial Board.

Editor-in-chief. Rev. FRANK RAWLINSON, D.D.*

Associate Editors { Rev. G. F. FITCH, D.D.
Mr. GILBERT MCINTOSH.*

Rev. ROBERT C. BEEBE, M.D.*	Rev. F. C. H. DREYER.	Rev. W. H. REES, D.D.*
Rev. ERNEST BOX.*	Rev. J. A. O. GOTTE- BERG.	Rev. A. H. SMITH, D.D.
Rev. J. P. BRUCE.	Rev. E. C. LOBENSTINE.*	Rev. C. M. LACY SITES, PH.D.
Mr. J. S. BURGESS.	Miss A. S. MAYHEW.*	Rev. J. L. STUART, D.D.
Miss M. E. FAITHFULL- DAVIES.	Rev. G. H. MCNEUR.	Rev. Y. Y. TSO, PH.D.*

* Members of Executive Committee.

VOL. LI

JUNE, 1920

NO. 6

Editorial

Significance of China Continuation Committee

Range of Representation.

"I ask you at the beginning of this our (eighth) annual meeting to consider the significance of this annual meeting. First of all let us try to bear in mind the variety of the Christian forces here represented, not officially but practically represented. In the first place there are the representatives of the several Christian missions. There are the historic churches, the Congregationalists, several different missions, the Baptists, the Lutherans, the Methodists, the Presbyterians, the Anglicans. These are represented here in China by many different missions, but they are to be present in our minds as those historic churches which here we represent. Then there is one particular mission which we naturally bear in mind, the China Inland Mission, the largest of all the single missions here represented, and there are the specialists such as the Y.M.C.A., the Y.W.C.A., and Bible Societies, and the smaller missions, 30 or 40 of them not included in the above enumeration, altogether some 100 different missionary societies and Christian churches which are here represented. And within this number there are the various kinds of missionary effort which are here deliberately represented in purpose, the evangelistic, the educational, the

medical, the literary, and administrative work. Then there are the nations and races here represented,—nations of Europe, not simply one nation, and the representatives of the Chinese people themselves, the Chinese race and the racial representatives. We should think of all these in order to get the right background for this meeting, as representatives of these great units of the human race. And then there are the representatives, again not officially but practically, of different schools of theological thought, notably the conservative and liberal schools of theology. We do not attempt in this meeting to gather representatives of simply one school of theological thought any more than we try here to have representatives of only one ecclesiastical order. Our annual meeting is the only occasion when all of these different Christian forces attempt in any way regularly to meet together for the consideration of their common work. The task of co-ordinating these forces is what we here attempt and it is an enormous, far-reaching task, a task that is of far-reaching significance.

*

*

*

**Co-ordination of
Diverse Forces.**

“Now let me ask you in the second place to consider how shall we attempt so difficult a task as that of co-ordinating these diverse forces? I venture to think that the first answer to that question is the fundamental answer, namely, that our object is one and our Leader is the one Lord Jesus Christ. As has been recently said most deliberately by a body of representative Christian men in England, and which I here quote :

‘It must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose character and lives they recognize the surest evidence of the community spirit. It is only as a body praying, taking counsel, and acting together that the Church can hope to appeal to men as the body of Christ, that is with the greatest visible organ and instrument in the world in which the spirit of brotherhood and of life as wide as humanity finds effective expression.’

In the second place, because of the individual tasks which await our co-operation to be completed or even seriously attempted. For example, studies of our own work, like the survey, practical enterprises for the enlightenment and help of China like the effort to secure a better trained Christian leadership and a more adequate Christian literature, and above all the

development of our own spiritual life which can never be rich and strong as it should be while we work and pray in isolation. In the third place because our task is the task of saving China and this task is so vast that a denominational effort to accomplish it is bound to fail. This task is so difficult, so intricate, so involved, and hindered by ignorance, weakness, and sin that the nation cannot be moved by less than the whole Church working together. This task is so manifestly a part of convincing the world that our Lord's words apply that they all may be one, that the world may know that 'Thou didst send me'—only by that kind of unity may we expect this huge portion of the world to be convinced that Almighty God sent Jesus Christ to be the Saviour of the world.

*

*

*

Hope of Co-ordination Practical. "Now in the third place, let us ask ourselves what hope we have of success in co-ordinating these forces? In the first place it is not a fanatic's hope, but it is the hope which springs from our Master's Hope and Love and Life. In the second place, it is a patient hope. We do not expect to be baffled because it is not immediately accomplished. We are willing to wait until, moving forward under the guidance of our blessed Lord, we can carry with us the body of the Christian church. We do not ask one another to abandon the Christian fellowship in which we severally find ourselves in order that leaving that fellowship we may here enter into a more advanced or comprehensive fellowship, but rather we seek here to fortify one another to live and to work and to practise in that community of Christian people where God has placed us until each of us may help to bring his brothers of our one common family into that unity which shall be pervaded and ruled by the Holy Spirit of our Blessed Master.

In the third place our hope is that we may do a part, though not the whole, of the great task of setting forward the unity of the church of Christ. Our task is not like that of the World Conference on Faith and Order. We do not consider subjects of faith and order as such in our annual meeting, or in the deliberations and work of the China Continuation Committee. Our task is rather like that of the Edinburgh Conference of 1910 which was the task of bringing the whole Church, as far as is now practicable, to face, as far as we are now able to do so, the Church's whole task of bringing those

outside the Church to the fellowship of Christ in his Church. Such, I venture to think, is in outline the significance of this annual meeting. May we not with that patience and faith and largeness of mind and heart which such a consideration of the significance of our meeting demands, now proceed with unbounded hope to take up the tasks of this annual meeting."

—Opening speech by Bishop Roots, Chairman of China Continuation Committee.

*

*

*

**Christian Unity—
the Starting Point.**

THE real barriers in the way of an immediate Christian unity are now emerging. Ignoring or belittling them will not help. A recent series of letters in the *Times* frankly debated the question of "The Inter-change of Pulpits." The *Living Church* of January 24th, 1920, spoke of the fundamental difference between the Anglicans and the Nonconformists as being the question of corporate or individual religion and the relation of the Christian to Christ and the Church, which for the Nonconformist are distinct problems but for the Catholics are bound up together. There are also "intercommunion," "corporate authority" and "local church autonomy." Even the necessity of union has its protagonists and antagonists. The place of the episcopacy and creeds is also far from settled. The difficulties are not problems of definite denominations: there is difference of opinion on each of these points in each communion, though a majority in any communion would go with its predilections. The concessions or changes of attitude necessary are not matters of one group or of one issue alone. No communion as a whole is moving very rapidly in the direction of any other communion yet, though a beginning is seen where polity and principles differ the least. The different communions are not yet one among themselves. Generally speaking, the adherents of each group feel that its principles are a sacred trust: no unity that overrides this conscientiousness will last. The danger is that the continued propagation of this attitude will perpetuate indefinitely the differences. Our first obligation is the cultivation of an *attitude of expecting Christian unity*. Our children must be given a chance to understand the oneness of Christianity before putting on the clothes of their particular group. They must learn to think in terms of Christian oneness before putting on the habits which their seniors find so hard to throw off. To help in this the

Conference on Faith and Order might put together a series of lucid statements of positions of each communion, which could be studied together before tendencies are hopelessly fixed. Only thus can we get around the human element in the dividing barriers. Then to ward off discouragement we should at least openly recognize the external unity now existing. We can all pray the Lord's Prayer together; all communions accept the Scriptures as a basis of faith and Christ as their supreme Lord and Saviour; and recognize, furthermore, that individual experience of God is the basis of the religious life. It seems to be evident that before we can have a new church we must make a new start. Why not start here? Let us at least say together what we already believe together. That is the way to the church of the future. Must not love rather than doctrine lead us on this way?

*

*

*

"New Thought
in Japan."

THE *Japan Advertiser* for April 2, 1920, gives the substance of a lecture given recently in Tokyo by Prof. S. Yoshino of Tokyo Imperial University. As given the tone of this utterance is encouraging. Prof. Yoshino frankly admits that "the Japanese Government has been in the wrong in things that have happened in both Korea and China." These wrongs were due to the militarism which has been copied from the West. In the same issue the editor implies that Japanese admiration for militarism is weakening through the growth of liberal ideas. This realization of the weakness of militarism and the wrongs arising therefrom while real is "an awakening in spots only." Yet it is evidence of a more liberal spirit. Students are studying at first hand laboring problems. Students also are showing the beginnings of a different attitude towards Korea and China. In consequence they are coming under the suspicion of the police. This new spirit is shown in the desire to use Esperanto in conferences with Korean and Chinese students instead of compelling them all to use Japanese. The student attitude towards Mr. Lyuh, a number of the Korean Provisional Government, on his recent visit to Japan was that if his moral precepts are right he should be heard even though opposed to Japan. Furthermore, Prof. Yoshino says that if the Japanese students were asked, "Shall we withdraw from Shantung and give it back to China?" ninety per cent of them would say "Yes!" We can only hope that this spirit will soon be strong enough to control relations between China and Japan. Such a change would mean the beginning of an era of justice and goodwill.

Promotion of Intercession

MILTON T. STAUFFER

"THEY HELP EVERY ONE HIS NEIGHBOR, AND EVERY ONE SAITH TO HIS BROTHER,—BE OF GOOD COURAGE." Isaiah 41:6.

Andrew Bonar once wrote, "I am persuaded that one grand reason for the unholy bitterness among some of the people, and the heartlessness of temper in some Christians among us, is greatly to be attributed to my failure in prayer for them and my not dealing with God about them." William Doughty has said, "It is difficult to quarrel with a man for whom we constantly pray."

Prayer compels us to love or be disobedient to Him before whom we bow, and so forego His answer. "This is my commandment, that ye love one another *even as I have loved you*." John 15:12.

Prayer reveals how much sin there is in the best of us. "We must forgive others if we wish to be forgiven." Mark 11:25.

Prayer takes us away from those with whom we disagree and brings us into His presence with Whom we *must* agree and in whom we are all one.

Prayer lays the needs of the world heavily upon our hearts. When I meditate on the wealth of God's love and how severely I put that love to the test daily, when I reflect on the lack of love in lives around me and the overwhelming needs of mankind, I cry, 'Oh God, Love Incarnate, I who have given my life to reveal Thy love cannot longer let any difference or any friction exist between my fellow worker and myself. I must forgive. I can forgive. I will be reconciled for Jesus' sake.'

Prayer changes men. If my fellow worker is in the wrong, perhaps it is because I have not yet prayed him into the right. Howard Taylor used to say: "We must move men through God." This month let us pray earnestly for one another. Our prayer can have a revolutionary effect on human relationships.

"O Thou great Companion of our Souls, as Thy chosen heralds of love we lift our hearts to Thee and pray that they may be kept clean of all evil passion by the power of forgiving love. May no passing irritation rob us of our joy in one another. If any slight or wrong still rankles in our souls, help us to pluck it out and to be healed of Thee. Suffer us not to turn in anger on him who has wronged us, seeking his hurt, lest we increase the sorrows of the world and taint our own souls with the poisoned sweetness of revenge. Grant that by the insight of love we may understand our brother in his wrong, and if his soul is sick, to bear with him in pity and to save him in the gentle spirit of our Master. Make us determined to love even at cost to our pride, so that we may be soldiers of Thy peace on earth."

Contributed Articles

The Problem of Securing College Graduates for the Christian Ministry

T. C. CHAO

(Continued from page 330, May 1920)

III. DIFFICULTIES.

WITH the imperative demand for an educated ministry, it behooves us to investigate carefully and dispassionately the reasons why no more college graduates are answering the call to the ministry. It is possible that not a few of us have failed to see the difficulties involved in this question. Consequently it may not be inappropriate to give a somewhat exhaustive analysis of the situation. Some of these difficulties are, no doubt, only local. Other difficulties may cover a large area, i.e., may be common to college graduates of mission schools. They should be studied with thoughtfulness and should not be held as sweeping statements, inasmuch as their setting forth is aimed at calling forth further and more thorough investigation.

(1) *Difficulties Ecclesiastical in Nature.*

(a) The ministry at present is not attractive to college graduates. Besides pecuniary considerations, the other professions are much more attractive for obvious reasons. While we have many men of God among the present leaders, there are many, too many, whose morals are not such as are becoming to the position they fill. To associate with them means unpleasant recollections instead of moral elevation. To work with them must mean constant friction and misunderstanding. Long prayers and occasional efflorescence of spirituality are enough to cover their short-comings from the foreign evangelists who have therefore been criticized as having no eyes to see. As no attempt has been made to examine the character of the constituency to which any of these are preaching, it is unknown what kind of Christian communities

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

they have built or are building. Sometimes the outsider has a clearer insight into the real nature of things than those who are in the midst of it. A mixture of just and unjust criticisms comes from without the pale of the church. In addition to the low morale of many of the preachers, there is much ignorance and lack of appreciation of social needs and the new methods of meeting them.

(b) The present ministry claims seniority over the young men who want to join them. They either want to "boss" the newcomer, or they say their "experience" is superior to his learning. "God," they say, "does not want us to preach knowledge, but desires that we should preach power." And the fact is, there is very little power manifested anywhere! Some maintain that experience counts but theories are no good. But when this statement is analyzed and criticized, what is found? The so-called experience has been acquired within the limited environments of the old society and is unsystematized, and hence is inapplicable to living situations. On the other hand, the so-called theories may be realized in social life. Any studious college student will resent the unwarranted separation between experience and theory, since he suspects, if he does not know, that this emphasis on the superiority of experience is given for the purpose of preventing him from realizing his cherished desire for social and religious experiments. There may be something in these experiences, but inasmuch as they are often cowardly rather than progressive, they give good reason for suspicion. This is also closely connected with the desire to "boss." To illustrate: a "returned student" took an ecclesiastical examination under three old preachers, one of them a superannuate. He was given a scriptural verse from one of the most unfamiliar of the psalms and was required to give the number of the psalm and the number of the verse where it was found. Of course he could not answer the question. He was not blind to the superior wisdom of his examiners. The reader may think that was a rare and exceptional case. During one of the Methodist District Conferences which I attended, two Bible Institute graduates offered themselves as candidates for some clerical office. They failed because they were unable to give the names of the persons found in the Book of Jude. They were examined again. They failed more miserably than the first time, for, instead of the Epistle of Jude, they were asked to give the outline of the

Third Epistle of John! There is no desire whatever to know the real education of the candidates, or their character and ability, and their ideas about the important Christian principles of life. Out of curiosity I inquired the cause of such "strict" examinations, and I was told that one of the examiners wanted to teach the lesson of humility. He has read of the same thing being done in some story or novel.

(2) *Difficulties Social in Nature.*

(a) The principle of family solidarity is still adhered to by the Chinese people, both Christian and non-Christian. There is little wonder if non-Christian parents prevent their sons, who against their will have become Christians, from entering the ministry. They may have chosen a profession or business for their son, or they may have rich and official relatives who will take advantage of the shameless practice of nepotism and find places of responsibility and lucrative offices for these youths, no matter what sort of education they have received. The surprising thing is that Christian parents forbid their sons to join the ranks of the ministry. Many of these parents have been beneficiaries of the church in more ways than one. There are a number of laymen within my knowledge whose sons are college graduates and are in either the business or professional world. Why is it that none of them has ever *considered* the proposition of entering the ministry? But there is something more surprising! There is now a large number of preachers who have sons that have graduated from Christian colleges, and yet only one or two within my knowledge have become preachers. There is not one in the denomination to which I belong. In a certain Church, for instance, only two members of the conference are college men, and one of them, though a returned student, holds no college degree. These two men are from non-Christian homes and without financial difficulties, and are still sons of non-Christian parents! Have the ministers urgently prayed that their sons should follow their steps in the "high calling"? Have they tried to persuade their children to make the same sacrifices they have made? Have they not very capable sons? Why is it that in certain churches, none of the sons of the ministers has followed the example of his father? Something is wrong somewhere. It may be that these ministers have prayed for their sons out of a sense of duty. And it may be they have not gone beyond prayer, because

victory was not won in a conflict of religious, economic, and social desires. But in any case, the silence or indifference of parents means the freedom of the children, and positive expression of opinion against the work of the ministry is sufficient to deter a young man from his holy ambition if he has any. Something like this, too, is quite sufficient: "Son, you are now able to think for yourself. I will let you determine your own life work," or "Son, you certainly have remarkable talents for the profession of law." What is wrong in a father giving his son liberty that properly belongs to him, or in a father's admiration of his son's ability, which is so human a quality? Who can judge motives? So, it can only be said, something is out of gear somewhere! There is leakage somewhere in our system of activities.

(b) Furthermore, high society has not as yet learned to respect ministers. It is quite true that missionaries, preachers, and nearly all church members, together with a large number of probationers and uneducated non-Christians, honor ministers. But it is not less true that some foreigners, missionaries not excepted, and some members of the church do not show such deference. They are not to be blamed. With regard to society, the question may be asked: Does society show equal respect for physicians, lawyers, professors and preachers? Society has sufficient *wonder* for an educated minister and its feelings of pity give vent in saying: "With your talent, why don't you choose a better profession?" This of course can be easily answered by any upright, courageous young man. But it is an obnoxious, persistent pull on one's nerves. One has to feel that he is classified with Taoist and Buddhist monks, or with a class of ignorant, superstitious religionists.

(c) The question of matrimony, too, often offers grave difficulties. A non-Christian father-in-law, even a Christian father-in-law, may dislike the idea of his son-in-law becoming a clergyman. In case the young man is really in love with the girl, the weight of her father's authority, together with her mother's concurrence in his opinion, may become somewhat crushing and may become the fruitful source of a series of excuses. This, however, can be overcome with persistent refusal to acquiesce under pressure. But the case is different when the lover faces the determined opposition of an accomplished girl, whom he expects to marry. She may heartily

dislike the idea of a small salary, an uncomfortable home, a difficult social life, and a somewhat uncertain future. She may refuse to consider any proposal on the basis of a seemingly impossible life for two educated people with such a small income and such large needs. Under such circumstances, the youth who desires both to be a minister and to marry an educated wife, has at best a very trying time, a very complex ethical question to answer, and a very difficult road to tread. He may take the wife and lose his calling. He may answer the call of the ministry and in that case have to give up the dearest object of his heart. He may succeed, in spite of opposition and counter proposals, to enter the ministry and also marry the girl of his choice, but in that case he has to consider the difficulties of his whole future and assume exceedingly great responsibilities. He will be admired of us all when he thus succeeds.

(3) *Difficulties Financial in Nature.*

(a) The principle of family solidarity not only means parental authority over questions of life work, but also implies economic responsibilities. Parents may bequeath to their children a large amount of property, enough to last them more than a life time, or they may leave a heavy debt to be paid which is a heavy burden to bear. Again, the parents may have denied themselves to make it possible for their older sons to get an education, and, in doing so, expected these sons, when they should become college graduates, to help educate their younger brothers and sisters. What should the young man do in case he has a number of brothers and sisters to help educate? A certain preacher has six strong sons, and three of them have graduated from college. Two of them eased their consciences by becoming Y. M. C. A. secretaries, and the other went into business. All three had to support the three younger brothers and a sister that they may get a higher education. Other college men have been known to be doing the same thing, because of the love that will not let them go. By the time these younger children are educated, the older brothers will have become so absorbed in their professions or businesses that they will think no more of the ministry. More than this, they may have secured for these younger brothers good employment in the business world, expecting them, in return for the love

shown, to support the families of the older brothers while the latter go to Europe or America for higher education.

(b) Financial distress is a strong reason for preachers' sons to shun the ministry. They have seen the difficulties under which their parents labored, unnoticed and unknown of the outside world. Gathered around the dinner table are five or six children to be fed, and thankfully they all partake of the coarse rice and salted cabbage. By the small oil lamp they watch their mother mend threadbare clothes and socks without end, and wash their clothes after the heavy day's work is done. And then the sick bed makes the additional impression of disguised comfort! The father, out of despair, may utter such words as these: "It is a difficult life. Children, your future is brighter than mine. You may not have to suffer so." He utters them and forgets them, but the impression cannot be eradicated from the minds of the children. They come into contact with college students from different homes; they study science; they begin to get acquainted with the world; they see again during vacation time how their parents refrain from eating the best things in order that they may eat, and from wearing good clothes in order that they may be somewhat respectably clothed; and then they say in their hearts that they will get far better salaries and be able to give comfort to the remainder of their parents' lives. College graduates have been known to urge their fathers to withdraw from ministerial duties that with perfect ease they might enjoy the gratitude of their dutiful sons.

(c) The young Christian college graduate has not only the financial burdens of his parental home to bear, but he must also shoulder the responsibilities of his own family. Here he has several fears. In the first place he is afraid of inability to meet his social obligations, which are not a few. In the second place, he is unwilling to incur debt. He may or may not know how the old preachers become debtors and live the debtors' life. That is of no great significance to him. What he fears is that if he assume the duties of a minister he will have to run into debt and he will never be able to live according to the old saying: "The more the fleas, the less the itching; the heavier the debts, the less the sorrow." A little taste of freedom is a dangerous thing, for he no longer wants to become a debtor. Then he does not like the idea of being unable to maintain a respectable home and to secure cultural influences to surround

him. In this connection, I have attempted to make out a modest budget for a man, his wife, two children, and two servants, and have succeeded in forming one on the basis of the cost of living :

Food for six	...	...	...	...	\$20 per month
Milk	...	...	...	...	5
Light, water, etc.	...	...	...	...	2
Culture, books, magazines, etc.	...	...	...	...	5
Medicines	...	...	...	...	2
Social obligations,—presents, entertainment, etc.	...	...	...	...	5
Clothing	...	...	...	...	8
Servants	...	...	...	...	4
Travel	...	...	...	...	4
Contributions	...	...	...	...	6
					<hr/>
					\$61 per month

As the reader may feel that this is too large a budget, I want to offer some explanations. This budget does not include rent, life insurance, care of relatives, education of children, vacation, amusement, or debt. It does not raise the question as to who should support his family, should he die a premature death. It is the budget of a cultured family where both husband and wife have a large number of wants, but are willing to cut down their expenses till there is no margin beyond the necessities. If the question is asked as to how those live who receive only twenty dollars a month, the answer is not hard to find. A preacher, an intimate friend of mine, told me a few days ago that he, being physically weak, needed some meat to eat. Consequently he bought sixteen coppers' worth of pork. But then as the whole family like meat, they all shared it and ate on it for three days! There must have been plenty of pork to fill the crevices between the teeth! The question is "Is it a desirable thing for an educated preacher and his family to live in this way?" The cost of food may be estimated as follows :

Fuel	...	...	...	...	\$ 2.00 per month
Rice	...	...	...	...	5.
Vegetables, meat, salt, oil, etc.	...	...	...	...	12.
Tea, etc.	...	...	...	...	.20
Sugar	...	...	...	...	.20
Fruit	...	...	...	...	.60
					<hr/>
					\$20.00 per month

The preacher, of course, can go without meat, sugar, fruit and a few other luxuries; but it seems that he can hardly be expected to be efficient without them. Besides food, he has to subscribe for a daily paper (90 cents a month), a theological magazine, two or three Chinese magazines on education, social reconstruction, student movements, one magazine for his wife ("The Ladies' Journal"), and one or two church papers (about \$2 per month). He may very profitably spend two dollars more on Chinese and English books, stamps, stationery and visiting cards. Thus culture costs him five dollars a month, not including a small expenditure for flowers, pictures, music and the like. Furthermore, he has to meet his social obligations, if he is not to be ostracized from polite circles whom it is his duty to influence and save. It is understood that he can not give such feasts as his friends can give, nor ought he to do so. But he can not afford to deny his friends and relatives wedding presents, birthday gifts, and funeral money. He must also give occasional dinners to those who frequently invite him and his wife to their tables. Is five dollars a month too much for all these social obligations? Then comes the question as to what sort of clothes he, his wife, and his children should wear at home and in society. It goes without saying that they should be neat, clean, unobtrusive and dignified in appearance. No smell of poverty should be found on their persons. Consequently they should have ample toilet preparations, good shoes and socks, several suits of underwear and fairly up-to-date coats. His wife should appear in like manner. This is only possible, however, if he can spend eight or nine dollars a month, and that wisely. The whole family will then need for soap 40 cents, tooth paste 50 cents, talc 40 cents, shoes \$1, stockings 60 cents, oil or hair dressing 20 cents. This leaves \$5 a month for hats, clothing and simple ornaments for the whole family. With all these things provided, the preacher can perform his work—and travel. He can give tithes, for out of six dollars a month he and his wife and children will give contributions to the various activities of the church, to charity organizations, to famine and other relief funds, and to various patriotic undertakings. Being a clergyman does not of course exempt him from the duties of a citizen. From all these considerations, it is clear that the budget as proposed is quite moderate. There is only one article that looks like a luxury—milk. But the preacher's children may need it very badly and

the reader may be challenged in the name of humanity to leave it there. There remains now only the question of the necessity for two servants instead of one. The answer is that the duties and obligations placed on the preacher and his wife make them necessary. The preacher and his wife, both educated and devout persons, can with a small measure of comfort, live on \$61 a month, though it must be repeated again and again, this sum does not cover rent, life insurance, care of relatives, education of children, vacation, amusements, or debts handed down to him by parents. His salary is not too big if it is increased to eighty dollars a month.

(4) *Difficulties Intellectual in Nature.*

(a) While the college graduate has to face these objective difficulties, he has also a number of very obnoxious subjective difficulties; that is to say, a set of wrong ideas that prevent him from openly embracing the ministry. Numbers of college students, preachers' sons included, have the notion that since every disciple of Jesus has the duty of spreading the good tidings, they can do so without becoming ordained preachers, but can look upon preaching as an avocation. Or, still better, they can work like St. Paul, who was a tent maker and at the same time the greatest Christian apostle the world has ever known. In this way, they can earn their own living, provide amply for their home and relieve the church of a heavy financial burden. They can have a large sphere of freedom and can carry out some social and religious experiments without unnecessary ecclesiastical interference and without having to take orders from the preachers that they can neither respect nor obey. In other words, they can, in this manner, enjoy all the pleasures that the ministry denies them and yet can spread the gospel nevertheless. Such a notion or intention, in one sense, is good and should be possessed by all Christian laymen. But it is an utterly wrong idea when it becomes a substitute for the ministry, or an excuse for keeping away from it. The ministry must not be an avocation, nor must it be entered by only the less capable of our college students, or any but the very best products of our mission institutions.

(b) Another idea is that ministers are more or less exponents of superstition, and that college graduates, having tasted a little of scientific sweetness, cannot take this cup of bitterness any more. No doubt some preachers of the prevalent

type are superstitious, are medieval and monkish, are indices of a weeping, mourning, individualistic and egoistic religion, instead of a social, ethical, altruistic and truly personal religion that issues itself in moral activities. They live under the pressure of the decalog and forget the liberation from this law by the higher law of Christly love. They live in fear rather than in joy, attributing headache, toothache, and any ordinary misfortune, caused either by their own carelessness or by social sin, to meaningless divine displeasure. In fine, they do a lot of things that appear to be superstitious to college students who have been taught to regard Nature, for scientific purposes, as a system, and to find order in the Universe. Now the college student, who studies science on one hand and reads scientific and critical magazines both in English and Chinese on the other, challenges sympathetic understanding and appreciation. Under the cover of intellectual fume and fermentation, there is much intellectual honesty, the basis of moral integrity, not often found in old conservative peoples. Such honesty and desire to see truth are the best materials for the building up of a modern minister. What such a college graduate needs is a deep spiritual experience, a broader education, and a clear assurance that he is not required to be an exponent of superstition in order to become a minister, but is to be not only a seeker after truth, but also a fearless spokesman of all that is true, good, and beautiful.

(c) Then the college student entertains the erroneous idea that he can not secure a thorough scientific theological education in China. He lives in a world of ideas, rather than in a world of facts or realities. Consequently he is apt to think too highly of his ability, and to have a sense of self-importance out of proportion to his real usefulness. He underestimates the capacity of the older preachers, and feels ill at ease in the presence of those who speak in medieval theological terms that have gone through the process of crystalization or ossification. And then, as he looks out into Chinese society, he finds numerous returned students who speak another kind of language and advocate another set of things; he reads such titles as M.A., Ph.D., J.D., and the like, after their names, and he thinks therefore that probably a minister, if he ever becomes one, ought to have something to match these scholastic ornamentations. It does not take him long to decide that since he can not get a scientific and thorough theological training in

China, and since if he could, he would not have the prestige that returned students have, he must go abroad for the satisfaction of this mixed desire for glory and education. But his financial condition does not enable him to do this, so he drops the idea of becoming a minister. This, of course, may not be the case of many; but if there is a single case of this kind, it ought to come to our attention, for a single case is sufficient for the beginning of many similar cases through contact and contagion.

(5) *Difficulties Spiritual in Nature.*

(a) The reason why many college students do not decide for the ministry can be found in the shallow religious training they have been given. If they come from Christian homes, they show a lack of appreciation for religious values due to carelessness of Christian parents. Sometimes, on account of this, the anomaly in Christian institutions is that students who become Christians after they come to school are far better in character and more devout in spirit than those who come from Christian homes. Religious form and religious content have, somehow, been separated. And then, in addition to this lack of home training in religion, there is the shallow religious education prescribed in the curriculum of the Christian school. Here the mistake is that religion is not adequately related to present living, social realities, and is not adequately expressed in various kinds of religious and social activities. And even if these things are done, they do not appear to have created interesting and vital, important, and compelling problems for the students, because they do not have a proper share in the initiative.

(b) Negatively speaking, there is the lack of constant and adequate appeals to students to become ministers. There is no quiet, continuous hammering on the subject. The Student Volunteer Movement for the Ministry has done a great deal in that it has considered carefully the question of theological equipment, the difficulties in the way of college students becoming ministers, and the ways of appeal through literature, modern language, lectures, and personal friendships. But these activities, indispensable as there are, are necessarily intermittent, irregular, and spasmodic, and especially so when the Christian institutions do not prepare their students to receive the messages of the secretaries of the Student Volunteer

Movement. Several reasons may be given for this lack of appeal and preparation. Sometimes the general college activities crowd this important work into a small corner. Sometimes there is the general lack of interest on the part of professors as well as students. Sometimes there is a general need of rest from the tension of a period of great religious activity, and hence a kind of unconscious backsliding. Sometimes there is a general satisfaction with small results through good-natured optimism and collective suggestion. And sometimes there is a general lack of appreciation, a general tendency toward worldliness, and a general exhibition of indifference.

(c) In the West to-day there are great outbursts of religious fervor and upheavals of religious forces which ought to be made known to the college students of China. There are also great democratic movements that have shaken the economic and educational world to their very foundations and have greatly influenced the movements of students in China. It seems then that the college students of our Christian institutions should be given ample information of these changes and should be related to them. No effort should be spared in the attempt to create in our college students a student-consciousness, a desire to take part in the heroic deeds of the students of the world, and a will to dare the impossible. At present what do we find among our students but still a wide ignorance of the significance of world movements, Christian and otherwise, for themselves and for China. The reason is not far to seek. Christian educators have probably not done their utmost to relate their students to the world-wide struggle for industrial freedom, justice, true co-operation, and international morality. The time calls for heroes, but heroes need nourishment! The time calls for patriots, but patriots must have the incentive! Indeed there are great difficulties to be encountered in dealing with students where political questions are involved, but students are citizens and unwisdom may make more true patriots than ministers of the Gospel!

(d) In many cases college students do not have and have not had vital religious experiences on account of the situations as given in the preceding paragraphs. The lack of a knowledge of the students' mental content, together with an absence of penetration into the difficulties, forms somewhat of an obstacle in the way of influencing students to choose the

life-work of a minister. The reason is quite obvious. Such a lack on the part of either educators or evangelists makes for general messages and for far-fetched talks on service, sacrifice, and high-calling which have somewhat lost their force. The leaders overlook the fact that many have long heard of such things as service, sacrifice, high-calling and China's spiritual needs. These things, of course, must be presented in their various aspects and applications, over and over. They never become old—but they are one-sided. Too much has been given from other viewpoints than that of the student. In other words, it is not a matter of general appeals to the collective mind, but a matter of individualization, personal interest, and particular appeals.

IV. HOW TO SECURE COLLEGE GRADUATES FOR THE CHRISTIAN MINISTRY.

It is easy to enumerate the difficulties that lie in the path of the problem of securing an educated ministry. The task assumes far bigger proportions when it comes to the constructive work of securing college men for the leadership of the church. What should be done should be variously answered, and at best such answers are more or less suggestions, rather than practical methods.

(1) A careful consideration should be given to the relationship between the old type and the new, or hoped-for, type of preachers.

(2) The ministry should be carefully related to the patriotic movements throughout the country and to the democratic movements in the world. The call to the ministry should be shown to be a patriotic call, and a democratic summons, demanding that heroic spirits must come out, will be answered by many loyal sons of China. Wherein preaching and church leadership is patriotic and democratic, to be done by the most self-sacrificing and public-spirited men, can be easily made clear and convincing. Wherein the reconstruction of Chinese society may not be entirely successful and right without the work of the Christian minister, too, can be clearly set forth. The patriotic appeal is an appeal to the heroic, noble, and sacrificial in man. Without this, the call to the ministry, however loud, will not be answered, because without this, Christianity has not shown itself to be a living reality, able to meet the social and moral needs of China. All the great

prophets of the Old Testament were prophets of righteousness and advocates of social morality and justice. All of them dealt with real living situations. To go still further, all of them were enthusiastic patriotic statesmen, and political leaders. In the New Testament we see Jesus and his apostles dealing with particular groups of men and with social and ecclesiastical questions. It was then, indeed, not politics, but it was nevertheless living realities that they faced and dealt with. Jesus' mission was unique and he gave the great social principles of love, justice, brotherhood, and sacrifice. His apostles had difficult church problems to solve. But they laid the foundation, and from their time up to the present, the Church has been a benefactor to society, despite its numerous mistakes. So convince the college graduate or student that to be a minister means to be a full citizen plus the work of a prophet and an apostle, and very likely a large part of the intricacy of the problem of securing an educated ministry may be disentangled.

(3) Some provision for higher education should be made. By this is meant not only theological education after graduation, but also such a training as will fit the student for social service of various kinds as well as for theological and ecclesiastical leadership. It may not be necessary for the college graduate to go abroad for such a training, for the theological seminaries should provide such courses as will fully equip him for his difficult work. It is not necessary to go abroad for an education, except for that broadening of mind that comes from contact with a different social environment or atmosphere. In order to secure this and the understanding of certain intellectual and social phenomena created by Western thought and influences, it may be wise for the Church to send the most thoughtful, spiritual, and able college graduates abroad to get their social and theological training in the most up-to-date seminaries. Each denomination has, of course, its own educational plans. But these plans, together with the opportunities and facilities for getting the desired training, must be made known clearly to those who are beginning to think on the ministry as a possible life work. For not a few financial provisions must be made—such provisions as will not leave on the young man any pauperizing effect. If an educated ministry is needed, then the first and foremost consideration is to help prospective ministers get their education.

(4) Education, however, is not the only thing to provide for. Even after the theological seminaries are ready to give post graduate courses, they may yet lament over the fewness of the students that come to take advantage of the opportunity. Many other things must be done. Among the first is a *reformation of ministerial economy*. Educated ministers can not live like uneducated ministers. The social and financial difficulties of the college students looking forward to the ministry need sympathetic, patient and careful consideration. The matter of support *must be adequately met*. To be sure, the money can not yet be raised in China; it has to come from the mother churches. But the present question is not how to raise funds; it is the question of willingness to consider the needs of the educated minister and pay him a moderate and just salary. This involves the change maybe of certain conceptions. The question resolves itself into that of church economy and materially into this: Shall the Church save money now and spend large sums in the future, or shall the Church spend large sums now in securing educated leadership, and then through them save large sums of money in the future, maybe in the immediate future? If the Church holds to the policy of small salaries for educated ministers, she will not be able to secure a sufficient number of them. She may then lose a great opportunity and her work may be set back a few decades. It is going to be increasingly difficult to cope with Chinese society without able leaders and the Church may, through this lack of leadership, lose the prestige which is now hers. Consequently she will have to spend a great deal of money in the future to redeem herself. On the other hand, if the Church treats educated ministers fairly and sympathetically, she may get a sufficient number of them, and be able through them to greatly increase her prestige, influence, and usefulness in China, thus gradually becoming able to support herself without difficulty. To some this may appear the wiser and better policy.

(5) The Church must now lose no time in reaching the educated class especially those who have returned from Western countries and are open-minded toward the Christian religion. A definite movement can be started for this and different denominations can co-operate with each other, so that where one denomination is unable to perform the task, another may be called upon to assist it. The Church in China started with the lower stratum of society. She was compelled to do so on

account of the conservatism, obstinacy, and opposition of the literati. But now the situation is different. The time has come for her to rise and lead the higher elements of society into the fold. She has been recently criticized, quite unjustly it is true, for her neglect of the higher classes and her absorption in her work with the ignorant people. But this criticism, coming from the non-Christian circle, will soon be a just one if the Church does not rise to her opportunities and know the signs of the times. But what has this to do with the solution of the problem of securing an educated ministry? The answer is quite obvious. A movement for the salvation of educated and upper class people creates a problem for the Church so that she may exert her power to solve it; it creates a task for educated ministers, so that they may see the need of their interest, sacrifice, work, and leadership. In a situation like this, it is more than evident that Christianity would not succeed without efficient, intelligent, aggressive, energetic, and spiritual leaders that appreciate and understand the great forces at work in the world and in China, and that have the equipment and ability to apply Christianity to social and national life. One of the reasons for the hesitation of the college man to accept the ministerial call is his inability of knowing where he may be placed and what sort of work he may have to do. He understands, of course, that he has to rise from the lower to the higher ranks, but then he desires to know and to see what his position will be *when he does reach the higher ranks*, the important places of leadership in the Church. The question then is; What is the Church's *definite program* for the educated minister, and what *should* it be?

(6) After all these considerations, there remains one very important and practical question to be answered. To what places, or to what groups of people should the Church look for recruits? Christian thinkers will at once say that the Church, first of all, must look for educated ministers from Christian families, and especially from the homes of older preachers. If the Church can not have recruits near at home, how shall she expect to secure them from the non-Christian world? But, as we have seen, our Christian homes do not furnish much new material to meet the Church's present need and our pastors do not often urge their children to take up the cross and follow Jesus as ministers. Something is wrong here. And if we assume that this inability of Christian homes to furnish new recruits to

the ministry is largely due to religious ossification or spiritual weakness, we can clearly see that two things must be done immediately.

(a) There should be a great religious upheaval of the entire church, such a one as to reach all the members of the Church and to affect the preachers themselves. Men, women, and children must all be influenced and roused to a deeper spiritual life. No longer should such a religious revival be a mere series of meetings and emotional sermons, which of course have their places. No longer should there be indefinite programs and groping in darkness and listless efforts, or "much ado about nothing." There should be a campaign for church-wide religious education, which aims at the implanting of Christ's principles of love, sacrifice, and justice in the lives of Christians, and the forming of habits of prayer, Bible study, religious meditation, and Christian service. It should be such an education as will not only give new impetus to material contributions, but also new willingness on the part of Christians to offer their own lives as living sacrifices acceptable to God. It should be a movement in which enthusiasm over quantity is coupled with joy over quality, allowing no statistics to tell lies. It should be so organized that the Church will secure a stable as well as an active constituency, a social as well as a religious life, and a strong, as well as a growing, increasing, progressing power. In short, it should be such an undertaking as that the result of collective effort will make alive all churches of all denominations, and will leave no church spiritually and socially dead as some now are. These things are especially important in China, because the Chinese Christians are in most cases not thorough Christians. When they become thoroughly Christian, then it is not too optimistic to say that half of our problem of the ministry is solved.

(b) At the same time our schools must also have special campaigns for recruiting men for the ministry. Hitherto, this work has been, more or less, remanded to the Student Volunteer Movement for the Ministry, which has indeed done splendid work. In many ways it has helped the cause. It speaks a modern language, refined and intelligent, that of the student, instead of using the set phrases, medieval grammatical constructions and worn out fossilized ecclesiastical expressions so much akin to the *amitufu* of Buddhist monks. It has attempted to relate the students of China to the larger student

world and thus create in the young men a student consciousness. It has tried to formulate definite programs, to start mission study classes, to organize student bands, to furnish information and get statistics, in short to help students in various ways. But as has been stated, its work is necessarily of an intermittent, irregular, and spasmodic nature, and can only be a work supplementary to that of Christian institutions. The schools must use more and more the results and the help of this movement. But they must not rely on it only for getting recruits for the ministry from college men, because at best it is an outsider, and what it can do is to infuse new blood, not revive dead bodies. Consequently each denomination or church has to do the largest part of the work for herself and has to have a separate movement within her own boundaries. Let each denomination ask: "What have we done to get college men to enter the ministry of the Gospel? What shall we do to secure them?" Middle schools are not exempt from this task, if they aim at preparing men for college; for if the middle schools do not lay the religious foundations of their pupils well, they will not only leave too difficult a task for the colleges, but may also lose the best results of their own efforts through their own negligence. The student is not too young when he is twelve years of age to understand the call. Nor is he too old at twenty-five to answer it. But all of them will be too indifferent to the call, if at ordinary times no persistent, *personal* work on the subject is done among them.

In conclusion, let the reader be reminded again that this paper is based on a limited experience and a short period of study and investigation. It aims at challenging attention and criticism, as well as further study and examination, so that the final solution of this important problem of securing an educated ministry may be found. Furthermore, the last section of this paper contains only incomplete suggestions, to be modified, supplemented, completed, and made into a practical *modus operandi*.

The Doctrine of Salvation by Faith as Taught by the Buddhist Pure Land Sect and Its Alleged Relation to Christianity

FRANCIS C. M. WEI

INTRODUCTION.

THE Pure Land Sect¹ is one of the most important Mahâyâna Buddhist sects in China and Japan. The doctrines of the other Mahâyâna sects have indeed a great deal to offer to the student class and other serious-minded people in so far as they help very much to satisfy the metaphysical instincts of the thinking mind, which are not provided for by the other religious systems of the countries we are considering. Buddhism, however, has attracted many adherents to itself not because of its metaphysical speculations, but because of its enticing promise of the Paradise in the West. Statistics may not show the real predominance of the Pure Land Sect in China and Japan. But we must remember that the other sects are perfectly tolerant in their attitude towards it, and, with only a few exceptions in Japan, every Buddhist temple in the far East is full of Pure Land images and symbols. In China, whenever the Buddhist monks or nuns are employed, at a funeral or at the Festival of the Dead or at other religious services, they are employed with the supposition that they will enable the living or the dead to find their way to the Pure Land.

How did the Pure Land Sect arise? What different stages of development has it undergone? and What are its peculiar teachings? These are some of the questions we must answer before we can examine the different theories as to its relation to Christianity.

PRIMITIVE BUDDHISM AND SALVATION BY GOOD WORKS.

Buddha Sâkyamuni taught his disciples to flee from existence, because it is an everlasting round of changing misery. Salvation means to put an end to this round of death and rebirth. To accomplish this end every one has to bring about the necessary recovery and growth of his own inner nature by the practice of abstinence, religious austerities, and, above all,

¹淨土宗

contemplation. This is the "Holy Path." It is by treading this path faithfully that transcendent virtue and transcendent knowledge, both of which are essential to the attainment of the goal, are to be obtained. This requires an infinite effort on the part of the follower of Buddha and it also requires an infinite period of time, a period equal to as many years as are represented by the figure one followed by as many zeroes as the number two raised to the one-hundred-and-third power; in other words, a period incomprehensible to the human mind.

NEED OF A NEW WAY OF SALVATION.

It is pointed out by the Pure Land Buddhists that it was only in the earlier centuries after the death of Buddha Sākyamuni that it was possible for people to rise to perfection by following the rigorous Eightfold Path. In later days salvation by good works is impossible. Men are unclean, and they are living among an unclean people. It is a degenerate age, and the moral capacities of even the professed monks are deplorable. "They live in great monasteries; they style themselves abbots. Externally they exhibit worth and goodness; internally they are full of covetousness and sordidness. They wear silk and satins; they sit on hair rugs luxuriously. Proudly they cultivate outward appearance; they delude men, they deceive themselves. How can such be called superior persons? They who forsake the family are like this; how much more so are they who remain in the family. Alas! they drink wine, they eat flesh. How can they be said to keep the moral precepts?"²

THE PURE LAND SECT.

Therefore, a new way of salvation is necessary, and this is found in the Pure Land Sect. It is salvation by faith. Its teaching in a nutshell is this: "If any of the living beings of the universe—be they laity living in the family or mendicants who have left the home, breakers of the Moral Precepts or such as have not taken the vows to observe the Moral Precepts; having wives or not having wives, having children or not having children, whether or not drinking wine or eating flesh, whether they be husbandmen or merchants—only put forth the believing mind and take refuge in the behest of Amitābha Buddha, then will Buddha throw out a radiance and receive

² Quoted by James Troup, *The Hibbert Journal*, vol. iv, p. 283.

such. At the end of life they will be born into Paradise, they will reach the great Nirvāna. Is it not a boundless great compassion? If you desire to acknowledge this mercy, you must chant and praise the name of Buddha."³

STORY OF AMITĀBHA AND HIS VOWS.

The story of Amitābha is found in the *Sukhāvativyūha*⁴ represented as a narration by Buddha Sākyamuni. Now, there was a line of eighty-one Buddhas, beginning with Dipankara and ending with Lokeshvararāga. During the period of the latter, a Bhikshu or monk of the name of Dharmākara formed the pious intention of becoming a Buddha. He went to Lokeshvararāga, chanted the usual praise of the Buddha, and then proceeded to ask him to become his teacher and to describe to him what a Buddha and a Buddha country ought to be. Lokeshvararāga gave the information as desired, upon which Dharmākara requested that when he should attain to Buddhahood, all the qualities of the Buddha countries be concentrated in his own. He then went away, but, after a long meditation, returned with a series of forty-eight vows, whereby he would undertake to become a Buddha only on the condition of being able to save all beings and to establish a kingdom of perfect blessedness in which all living creatures might enjoy an age-long existence in a state of supreme happiness and wisdom. Of the forty-eight vows, the most significant one is the eighteenth, which runs as follows :

"When I become Buddha, let all living beings of the ten regions of the universe maintain a confident and joyful faith in me ; let them concentrate their longings on a rebirth in my Paradise ; and let them call upon my name, though it be only ten times or less ; then, provided only that they have not been guilty of the five heinous sins, and have not slandered or vilified the true religion, the desire of such beings to be born in my Paradise will surely be fulfilled. If this be not so, may I never receive the perfect enlightenment of Buddhahood."

It is based upon this vow that the Pure Land Sect teaches its doctrine of salvation by faith. This is also the story that is behind the very common practice in China and Japan of repeating the name of Nan-mo-o-ni-to-fu (Chinese) or Namu Amida (Japanese).

³ Quoted by James Troup, *The Hibbert Journal*, vol. iv, p. 283.

⁴ S. B. E., vol. xlix, p. 11

REPEATING OF THE NAME AND ITS RELATION TO FAITH.

The repeating of the name according to the teaching of the Pure Land Sect, is only a sign of gratitude. The essential condition is the possession of faith, of belief in the knowledge of Buddha Amitābha and the efficacy of his vow.

Faith is a union of three elements—sincerity, believing joy, and an ardent desire to be born into the Pure Land. Where this faith exists, its existence will be indicated by the calling to remembrance of the name of Amitābha. In this way faith is united with practice.

This faith, however, is produced by Buddha Amitābha, not by oneself. "Faith put forth by one's own self is not steady; it goes easily over to doubt. But faith by the power of another affords rest to the mind; it is sure." This is the sentiment of a Pure Land Buddhist: "I am borne by the power of prayer. I shall certainly attain salvation." Indeed, there is not the slightest doubt in the mind.

DOCTRINE OF SALVATION BY FAITH.

When the process of attaining salvation is thus simplified, it is within the reach of everybody. "Although the sins of the unenlightened are many, if they are contrasted with the powers of the vow of Buddha Amitābha they are as a millet seed to the ocean. . . . The sins of the unenlightened are heavy; if cast on the three worlds, they assuredly sink, but if placed on the ship of the Vow, they are light."

On the other hand, salvation is never to be attained by mere good works; for our best works are full of "leaks," and in Amitābha's land there are no "leaks." Imperfection can not inherit perfection.

Those who are saved by faith in Amitābha will be reborn immediately after death into the Pure Land, the Paradise in the West, where existence in the round of death and rebirth is no more, nor sorrow, nor suffering, nor death, nor labor, but an eternal satisfaction of all needs, a complete understanding of all things, a continuous existence in the presence of Buddha Amitābha and all the *bodhisattvas*. Those who have committed the "five heinous sins" and other enormities and who have failed to attain to salvation by concentrating their last thoughts on their death beds on the name of Buddha Amitābha would have had to expiate their evil deeds through ages of torments. Even these, however, are not left without hope.

Their punishment is only temporary. When their sins are expiated in course of time, they will be admitted to the presence of the Buddha by faith in his name.

THE PURE LAND SECT *vs.* PRIMITIVE BUDDHISM.

It will be seen that apparently the Pure Land Sect denies what Buddha Sākyamuni taught and affirms what he denies. He taught flight from the world as necessary; it permits all worldly relationships and worldly enjoyments and activities. He forbade reliance upon others even himself; it proclaims salvation by having whole-hearted faith in Buddha Amitābha, and by faith alone. He condemned homage to any God and belief in a soul; it demands the worship of Amitābha and urges the necessity of securing for one's own soul a happy abode in the Pure Land. He directed his followers' attention to a Nirvāṇa, a mysterious condition of existence or non-existence, on the exact nature of which he refused to speculate; the Pure Land Sect, on the other hand, pictures to its adherents a material Paradise where they may have a continuous and sensuous existence. Indeed the very name of Sākyamuni is practically forgotten, wherever the Pure Land Sect flourishes. The Buddhist laity in China and Japan nowadays hardly knows the name of the historical founder of Buddhism, and his title is generally associated with another, a fabulous character known to the world only in a myth.

At any rate, there is a great distance from the Buddhism taught by Sākyamuni to that of the Pure Land Sect, while on the other hand, the modern Christian will recognize striking points of similarity between the doctrine of this Buddhist Sect and Christianity. There is in each of these two religious systems a Saviour of the world who labored solely for the deliverance of man from sin or the consequence of sin. Each system teaches the inability of man to save himself, each laments the wretched condition of the existence in this world, each points to something better beyond this life, and each, finally, announces the gospel of salvation by faith. To the uncritical observer, therefore, it is a very alluring theory that the Pure Land Buddhism, supposed to be a later development, must have either borrowed some of its doctrines from Christianity or have at least been under the influence of the Christian religion. To justify such a theory, however, mere doctrinal resemblance is not sufficient even though striking it

may be. Points of historical contact must be proved before we can be sure that we have not let our fancy go before our reason. Let us first, then, trace briefly the historical development of the Pure Land Sect.

PURE LAND SECT DOCTRINE REFERRED TO BY ASVAGHOSHA
IN THE "AWAKENING OF FAITH."⁵

Amitābha is a name entirely unknown to the Southern Buddhism in Siam, Burmah, and Ceylon. As this probably represents more faithfully the real primitive Buddhism, we can, therefore, conclude that the doctrines taught by the Pure Land Sect did not form a part of the Buddhism of the earlier centuries after the death of Sākyamuni. But in Asvaghosha's "The Awakening of Faith" the following passage is found: "First consider those who begin to learn the five methods of this chapter and desire to get right faith but are timid and weak. As they live in this world of extreme suffering, they fear they can not constantly approach Buddha and personally contribute to his service. Thus they fear they can not attain to this perfect faith and have a mind to renounce this search after it.

"These should know that the Tathāgata has most excellent means to strengthen their faith. It is by having the mind set only on the things of Buddha and by desiring that one may be born in another world of Buddha and be constantly with him for ever, far from all evil, that one may attain this end. As the *Sutra* says, 'If a man sets his mind to think only of Amitābha Buddha who is in the happiest realm of the West, and if his good deeds are in the right direction and if he desires to be born in that happy paradise, he will then be born there, and as he is always in the presence of Buddha he will never fall back.'

"If we reflect on the eternal nature of Amitābha Buddha and constantly practise this method, one will in the end reach the place of future wisdom."⁶

Now, many authorities agree in placing Asvaghosha's date in the first century of the Christian era.⁷ This, then, is the

⁵ 大乘起信論, Cf. Trans. by T. Richard.

⁶ "The Awakening of Faith," Chap. 4, trans. by T. Richard in "The New Testament of Higher Buddhism."

⁷ Cf. Anesaki, article on "Asvaghosha" in the Encyclopædia of Religion and Ethics.

earliest date from which we may trace the doctrines of the Pure Land Sect although there is the possibility that Asvaghosha lived before Christ and also the likelihood that the *Sutra* he quotes bears a still earlier date.

(To be continued.)

Nationality and Religion*

IS PATRIOTISM CHRISTIAN ?

ONE of the ablest of the Chinese reformers believed in the Christian religion as the best hope for China, but, during his residence in Japan, he came under the influence of a Japanese statesman named Kato, who made a great stir by saying that Christianity was not suitable for Japan, as it weakened patriotism, placing the welfare of the world before that of their own country.

A similar opinion is expressed by Mr. Blatchford, who says: "There never will be a Christian nation, because any nation which faithfully acted on Christian principles would cease to be a nation." "Did Jesus ever say a word for patriotism, or for love of country? Did he ever excuse war? Never."

Both the Chinese statesman and the British Socialist reject Christianity in favour of patriotism. On the other hand, Tolstoy, whilst equally convinced of the antagonism, accepts Christianity, rejecting patriotism as a vice. "The sentiment in its simplest definition," says Tolstoy, "is merely the preference for one's own country or nation above the country or nation of anyone else." "Patriotism was a necessity in the formation and consolidation of powerful States composed of different nationalities and acting in mutual defence against barbarians. But as soon as Christian enlightenment transformed these States from within, giving to all an equal standing, patriotism became not only needless, but the sole impediment to a union between nations, for which by reason of their Christian consciousness they were prepared." "It is dreadful to say so, but there is not, nor has there been, any conjoint violence of some people against others, which was not accomplished in the name of patriotism." In short,

* An essay read before the Central Presbyterian Association and the Workers' Educational Association, of Belfast, Ireland.

what Tolstoy calls "this astounding superstition" "is chiefly impossible to-day, because, however much we may have endeavoured during 1,800 years to conceal the meaning of Christianity, it has nevertheless leaked into our lives, and controls them to such an extent that the dullest and most unrefined of men must see to-day the complete nonconformity of patriotism with the moral law by which we live."

At a time when this sentiment is regarded as especially incumbent on all good citizens, it is advisable to examine an indictment so earnestly urged. Or, in other words, let us briefly consider some aspects of the historical connection between nationality and religion, in order, if possible, to arrive at a solution of our problem.

Regarding the analogy between early religious and political institutions, Robertson Smith says: "Religion was a part of the organized social life into which a man was born." "Religious nonconformity was an offence against the state; for if sacred tradition was tampered with, the bases of society were undermined, and the favour of the gods was forfeited." Among the Semites, "the original type of religion out of which all other types grew" was "founded on kinship," "in which the deity and his worshippers make up a society united by the bond of blood." "In the same measure as the god of a clan or town had indisputable claim to the reverence and service of the community to which he belonged, he was necessarily an enemy to their enemies and a stranger to those to whom they were strangers." "When David in the bitterness of his heart complains of those who 'have driven him out from connection with the heritage of Jehovah,' he represents them as saying to him, 'Go, serve other gods.' In driving him to seek refuge in another land and another nationality, they compel him to change his religion, for a man's religion is part of his political connection." "It was impossible for an individual to change his religion without changing his nationality, and a whole community could hardly change its religion at all without being absorbed into another stock or nation." "The enemies of the god and the enemies of his people are identical."

From the earliest period, then, down to the Babylonian Captivity, Israel had its own national religion, the worship of Jehovah. Even as late a writer as Ezekiel nowhere brings either Jehovah or Israel into any close relations with the

heathen except in a hostile sense. But when the profoundly ethical conception of Jehovah's nature came to be preached by the prophets of the eighth century B.C. the bond between patriotism and religion began to be loosened. The prophets thus came into collision with the religious convictions of the people, among whom the prevailing idea was that Jehovah could not fail to protect His own worshippers. As the false prophets in Micah put it: "Is not Jehovah in our midst? No harm shall overtake us." The central place being now, however, taken not by the might but by the holiness of Jehovah, the gradual result was the belief in one only living and true God, Who could not be dethroned by Bel or Merodach and the victories of brutal Assyria. For, in the view of the prophets, Assyria was "an instrument in Jehovah's hand to chastise the sins of Israel and its neighbours."

In consequence of this vital change, Jehovah's relation to other and perhaps unfriendly nations was no longer one of mere hostility. "Have I not brought Israel out of Egypt and the Philistines from Caphtor and the Aramaeans from Kir?" Jehovah therefore ceases to be exclusively suited and destined for Israel. This development culminates in Second Isaiah: "It is not enough that thou shouldst be My servant to raise up the tribes of Jacob and to bring back the redeemed of Israel; wherefore I have set thee as a light to the heathen that My salvation may reach to the end of the earth."

From this new standpoint the relation which patriotism bears to religion is vividly illustrated in the tragic story of one of the greatest of the O.T. Prophets. Against the whole people in whom faith and patriotic fervour were united, Jeremiah stood almost alone. If ever an oppressed nation was justified in fighting for its life against the oppressor, the Israelites of that time were right in risking their all to deliver their fatherland from Babylon. Yet for the friends of freedom, the heroes who stubbornly defended their homes and their little ones against overwhelming military force, not a word of sympathy escaped the prophet's lips. "He repressed every impulse of that patriotism with which all the rest were glowing, that he might bear exclusive witness to what in his eyes was the only true worship of Jehovah." "His line of action struck his contemporaries as anti-national, and he himself was cast into prison as" "a traitor to his fatherland," and he barely escaped death. Out of Jeremiah's noble individualism there grew his concep-

tion of the new covenant, when "all shall know" Jehovah. Though the covenant is made with Israel and Judah, we have here the beginning of universalism.

Malachi, speaking on behalf of Jehovah, goes so far as to say that "from the rising of the sun to its setting, My name is great amongst the heathen, and in all places is incense offered to My name"—which means that the sincere worship of their own gods by the heathen is accepted by the only true God as given to Himself.

Coming now to the heart of the matter, can we discover in what sense Jesus was, and in what sense He was not, a patriot? Of patriotic sentiment, depending on physical force, not only is there no trace in Jesus, but probably the main cause of the hostility which resulted in His death, was His repudiation of this sort of nationalism. Zealotism was not what we call Jingoism, for the latter is aggressive, whereas the former was but the courageous resistance of God's people to their heathen conquerors. That on a trial of strength the little Jewish nation would inevitably be defeated by the mighty Roman Empire, is only a condemnation of Zealotism for those who are content with the easy idolatry of success.

Apart from our Lord's attitude to the warlike spirit of the time, we note a certain balance in His life and teaching with regard to His native land. Born a Jew and not sent to any save the lost sheep of the house of Israel, he was, nevertheless, enrolled in the Roman census. He wept over Jerusalem, but commanded the payment of taxes to its foreign ruler, and praised a Roman officer more highly than any of His own countrymen. His love for the religion of His ancestors did not prevent Him from placing an alien Samaritan above the ministers of that religion. Whilst it was within the Jewish nation that He gave His life for the Kingdom of God, yet His care was for all the world, throughout which He ordered His Gospel to be preached.

On the more difficult question of the mind of Christ regarding war of any kind, it will be sufficient to quote the opinion of a prominent English churchman, who believes that in taking part in the present conflict, Britain was right. Mr. W. Temple says: "There was never so just a cause as that of Christ, for which He would not fight." "He did not resist physically; but He did resist the evil of His day, even to death." "Christ was founding a spiritual kingdom, and to use force would have defeated His whole purpose."

For the understanding of our subject, the time of the persecutions under the Roman Empire is perhaps more instructive than any other period of Church history. In regard to military service, opinion was divided. Tertullian said: "The Lord disarmed Peter, and in so doing unbuckled the sword of every soldier." Origen states: "Christians will not fight, even if the king requires us to do so." But in the main the views of Origen and Tertullian were not accepted by the early Church. The story of the Thundering Legion helps to prove that the army never lacked Christians. "The proportion of martyr soldiers was uncommonly large."

Why were the early Christians so severely and continually persecuted? The answer is what our previous survey might have led us to expect. "Religion to the Romans," says Dr. H. B. Workman, "was chiefly a matter of patriotism." "No one could be a patriot who did not show honour to the national gods. To refuse to do this was to bring upon oneself the charge of 'atheism' or 'sacrilege.'" "The Church spurned the claims both of the local gods and of the new religion, the worship of the Emperor, which was regarded as 'the spiritual symbol of the political union.'" The Christian who refused to admit by sacrifice on an altar that 'Caesar is Lord,' "fell automatically under the charge of *majestas*, i.e., of mortal insult or treason to the Emperor." "For 200 years . . . to become a Christian meant the great renunciation." "For 200 years the mere profession of Christianity was itself a crime." The motive of the persecution, therefore, was not religious, but political. Christians were looked upon as disloyal citizens.

With the accession of Constantine in the early part of the fourth century, the despised and suffering community became the party of influence and prestige. Its inner strength and purity, in consequence, were bound to be injured by the favour of the State and the resulting popularity with the masses. Broadly speaking, only with the rise of nationalism in the 14th and 15th centuries does patriotic feeling again come into conflict with religion, now, however, with religion in the organized form of a dominant Church. To this day Catholics, belonging to an international fellowship, the Head of which is not identified with any particular state, are constantly under suspicion of want of loyalty to their own country and its rulers.

Our theme being the relation between our duty as citizens of one country, and as citizens of the universal Kingdom of

God, it is noteworthy that in the Middle Ages, down to the eleventh century, the essential ideas of Western civilization were kept alive by the Church. "Its influence," says Prof. Ramsay Muir, "impressed upon even the barbarians the idea that there is a moral law higher than mere physical might, a moral law whose spiritual sanctions are in the long run more powerful than those of brute force, and are not impaired by the temporary victories of force. Still more, the influence of the Church impressed upon Europe a conviction of the essential and indestructible unity of Western civilization."

This first great endeavour to set up the Kingdom of Heaven upon earth in an international form broke down, not only because of the religious revival in Northern Europe, but also because of the expansion of the national consciousness in France, Germany, and England. The rise of the nation-state while affording a strong basis for unity and patriotism, at the same time meant the ruin of the dream of humanity united under one Church and one government. "The Reformation," says Dr. H. B. Workman, "in its first origin was political, not religious; social, not moral; a protest against an all-centralized, yet omnipresent, world-power, in theory spiritual, in practice secular, which had outlived the conditions of its birth." "The watchword of the Reformation age," says Prof. Andrews, "was decentralization. The centrifugal forces were encouraged at the expense of the centripetal. As a result, there grew up the spirit of national rivalry which has been responsible for most of the devastating wars in modern times." "Each state," says Dr. Ramsay Muir, "became the sole arbiter of the righteousness of its own actions. And in this sense Luther's teaching may be said to have helped to establish the doctrine that the state is the ultimate source of moral sanctions. The most modern exponent of this doctrine is Treitschke: and Treitschke recognizes that his thought owes almost as much to Luther as it does to Machiavelli." "What turned the national movement in Germany into a curse and a danger to Europe was that . . . it was turned from a national into a racial movement. It was made to rest upon the assertion of the inherent superiority of the Teutonic race to all others . . . Racialism, with its assertion of the existence of fundamental antipathies between races, and of the inherent superiority of one race to another, is the very antithesis of nationalism."

It was the French Revolution which brought about a revival of the national spirit of Europe. Not, however, till the second quarter of the 19th century, did the prophet of the new doctrine appear. Mazzini held that a nation should claim not its own aggrandizement, but its right to serve humanity as a distinct group. His society of Young Italy enlisted young men ready to sacrifice their lives in the belief that "ideas grow quickly when they are watered by the blood of martyrs." "They wished to secure freedom for all peoples that could prove their claim to nationhood."

"The principle of nationality," says Canon Glazebrook, in "The Faith and the War," "divorced Belgium from Holland in 1831, Norway from Sweden in 1905: it has made the permanent annexation of Alsace-Lorraine an impossibility: it promises to rescue the Slav states from alien rule and to reconstitute the Kingdom of Poland: and it is the chief impulse which has driven Italy into war with Austria."

According to Dr. Ramsay Muir, "The powers which have given most help to the cause of national freedom are" now "in deadly conflict with the powers which have been most hostile to it." Treitschke "held it to be a law of nature that little states should be subjugated by great states." This is "a direct denial of the principle of nationality, towards which Western civilization had been unconsciously working during many centuries." The Allies have formally declared that they are fighting for the national principle. The Great War is therefore "the culmination of modern history so far as concerns the development of the idea of nationality."

With these historical facts in view with reference to civil and religious obligation, we come to face the important question proposed for discussion, whether or not patriotism can be considered a *Christian* virtue. If war is ever defensible, this is a righteous war. But does Christianity sanction war? The best defence of Britain's action is, in my opinion, given by Mr. Wm. Temple in these terms: "It was not possible for England on the 4th of August (i.e., 1914) nor for any Englishman then or now, to act in full accordance with the mind of Christ A sinful man *cannot* live the life of Christ; a sinful nation *cannot* perfectly obey His law; and the citizen of a sinful nation cannot escape altogether from his nation's sin It is the hideous result of sin that it brings us into a choice where even the rightest thing that we can do is something

evil; the choice is between the greater and the lesser evil. And though we are right, and absolutely right in choosing the lesser evil, it is still evil, for it is still not perfect obedience to the holy will of God And the way of escape is not through refusing to bear the burden which is laid upon us, but through bearing it in penitence and with prayer for deeper faith."

If that argument is sound, then our religion in itself does not sanction war. What, in that case, are we to say of patriotism? Simply that in so far as this sentiment involves the acceptance of an obligation which ceased with the Advent of Our Lord—the obligation, namely, to protect one's own country by force of arms, patriotism is pre-Christian, but not Christian.

Such a conclusion in no way overlooks the better side of war, which was, e.g., beautifully set forth by the late Stopford Brooke, in 1905. Speaking of the defence of "all we justly and naturally hold dear," he says: "To fight to the death for these possessions. . . . to give up everything material for them. . . . is just, true, and righteous war, and there is not a thought or a passion connected with it which does not ennoble, not only the persons and the nation which wage it, but the whole body of humanity to whom the great tradition of this defence is handed down, and whom the memory of it inspires, teaches, and ennobles." But in the same discourse, the distinguished preacher admits that fighting "is a primary instinct in human nature," coming "down to us from the brutes." "We cannot get rid of this hereditary passion. It is universal." Here then it is admitted that fighting is an animal instinct which Christianity permits under certain conditions, but does not and cannot transform.

Our conclusion that patriotism is pre-Christian is still more remarkably confirmed by the fact that preaching in the churches of both Germany and Britain regarding the present conflict, tends to fall back on the O.T. As might be anticipated, it is on the side of our enemies that this curious phenomenon is most plainly discernible. Such an expression as, "If God is not now in our German Christianity where else is He to be found in the whole world?" only shows with what logical completeness the O.T. viewpoint can be adopted by believing Germans. "The historian Carl Lamprecht remarks: 'Who will deny that there is even now a Christian

German God and that sometimes he reveals himself to aliens as a strong and jealous God?" To this challenge it may be replied that the worship of a German God is perfectly intelligible and almost seems designed to prove by its clearness to the rest of the world what so many Christians dimly apprehend, that the only kind of religion which justifies war, is a strictly national faith, not the worship of Him Who made of one blood all nations of men. The worship of a national God, who is not also universal, wherever it occurs, is doubtless real, but historically in Western countries it is a survival from ancient Judaism before the prophets preached.

There were two brothers, whose name is honoured in our Irish Church. One of them, a gentle unselfish boy, the pattern in the home, went out to fight in his country's cause. He did not return. Only his identification disk has been found. The other, while deeply respecting the memory of his heroic brother, believes it to be impossible for himself, as a servant of Christ, to follow his brother's example. In a freedom-loving land like Britain where the opinion of the former prevails among all classes, is there no place for the conscience of the latter? At a time when the European system of piled-up armies for defence has completely broken down, is there not an urgent call for men who are prepared to go to prison in the cause of peace? If it is beyond our fondest dreams to imagine that the magnificently dangerous experiment of Christianity will anywhere be attempted in national affairs, then why not build our hope upon the Church? Within the State but apart from it, the body of Christ stands for mercy, over against the State with its justice, supported by physical force. The Church, which should be free from legal interference, and national, embracing Christians of every type who are willing to belong to it, has an ethical standard higher than that of public opinion. In other words, the Church is the conscience of the nation. Or if not, how can the Church justify its existence as the organ of the Kingdom of God? In time of war, its motto is the saying of Origen: "All Christians are priests and will form an army of piety and fight by offering prayers."

If it be said that, at any rate for the churches of the West, such a prospect is utopian, then the newer churches of the distant East offer a field less hampered by the traditions of the past. Whatever may be the opinion of Asiatic Christians

with regard to peace and war, one thing is evident, and that is their desire for a comprehensive organization, wide as the nation, and freed from the sectarian divisions of the West. And we Europeans are bound to encourage their efforts to foster an indigenous and therefore powerful growth of Christianity on its new soil. To this end we require to enter with enthusiasm into their passion of patriotism, which in India and Japan partakes of the character of a religion. An Indian writer puts it thus: "To be a Nationalist in India means to be an instrument of God You see the birth of an incarnation of deity in the nation."

Let us, however, not deceive ourselves. The Christians of Asia will be patriots. But if they also become pacifists they must be ready to endure hardship. The Boxers of 1900 sought to wipe them out from Chinese soil as traitors to their fatherland. How much more liable to that terrible accusation would they be, in case they disobeyed a law of forced military service! Among the Japanese, in particular, there is no sympathy for anyone who refuses to shew his loyalty to his Emperor by fighting for him when required. As in the beginning, Christians of this kind receive a hundred-fold—with persecutions.

It is an uplifting aspiration. Ireland, which in the ancient days for 600 years sent messengers of peace with their treasures of faith and learning, among the wild tribes of Europe, now preaches peace to the peoples of awaking Asia. Proud of our own noble tradition, we go forth to serve humanity, in order that on the basis of a purified nationalism, a League of Nations may be established, and permanent peace be attained. Not one international organization has stood the strain of the devastating War, except the World's Student Christian Federation. All other embodiments of brotherhood snapped asunder in the flame of fire. But the students, led by America, held together, the German Movement trebling its numbers since the War began. Christianity is not submerged. The forces which unite are proving, after all, more powerful than the interests which separate. What is this but an answer to the prayer, "*Thy Kingdom come?*" For the Kingdom is not merely a heterogenous gathering of individuals. Born out of the national life of the Jews, the religion of Jesus combines with the national life of those who believe on Him, so refining their patriotic ardour that an enduring interna-

tional league comes into being as the political basis of the Kingdom of Heaven upon earth. The widest variety is embraced in the highest unity.

Meanwhile, filled with a patriotism which permits no hatred of anyone, rejoicing in a nationality whose purpose is the perfection of mankind, we can, if not love our enemies, at least think of them at their best. "A few hours before her judicial murder," Edith Cavell "announces her discovery to the world":

"This I would say, standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone."

"Five Souls" are speaking, one by one.

FIRST SOUL.

I was a peasant of the Polish plain ;
I left my plough because the message ran : —
Russia, in danger, needed every man
To save her from the Teuton ; and was slain.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

SECOND SOUL.

I was a Tyrolese, a mountaineer ;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite ;
And died in Poland on a Cossack spear.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

THIRD SOUL.

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world ;
Then I went forth to Belgium and my doom.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

FOURTH SOUL.

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

FIFTH SOUL.

I worked in a great shipyard by the Clyde.
There came a sudden word of wars declared,
Of Belgium, peaceful, helpless, unprepared,
Asking our aid: I joined the ranks, and died.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

To the Seer of the Apocalypse, the coming Kingdom is the capital city of his own country. It is Jerusalem renewed. And into it they shall bring the glory and the honour of the *nations*.

Agricultural Work of the American Presbyterian
Mission at Nanhsuchow, Anhwei, China
1919

J. LOSSING BUCK

A YEAR ago this November (1919) the first agricultural class in over four thousand years of the history of Nanhsuchow was held for some of the more interested landowners of this place. Twelve men registered in the class, and there was an average attendance of nine throughout the course, which was given for two months one hour a day. A fee of one dollar was charged. Mr. Shao, who has had work in the Nanking College of Agriculture, did most of the lecturing, and both he and I took part in the practical discussions. The men kept up their interest throughout the course, in spite of the fact that most of them were taking it in addition to other duties. That they valued the knowledge received can be seen from the fact that some of them wanted us to start another short course for farmers. This was not possible on account of Mr. Shao's having taken a position with the government school and there being no other available Christian man trained in agriculture, who could handle the work. The class showed its appreciation of our efforts by giving us a feast. Perhaps one of the greatest drawbacks to the course was the lack of any available books in Chinese on general agriculture. The class even wanted us to get out a book so that they might purchase it.

The class undoubtedly precipitated the formation of an agricultural society, the idea for which had occurred to some of the members even before the class had started. Some of these men were responsible for getting the society started, but unfortunately they wanted to start something "big" and invited the officials of the town to participate also. After over one hundred members had been secured they held their meeting for election of officers. At this gathering the magistrate himself appointed a military man, who resides at Pengpu, as president of the organization, and some other military man as vice-president. This military president, having his hands full with other things, as well as having little interest in the real improvement of agriculture, naturally was not the man to make the organization amount to anything. Beyond renting a building and hanging out a sign the only thing evident that was done by the society was the putting up of notices last spring saying that they would help to protect the farmers' crops from thieves and urging everyone to plant more trees. Upon inquiry, it seems that the society has accomplished nothing of importance and has made no serious effort to do so.

Three weeks ago the former members of last year's class, at our suggestion, decided to form an agricultural club with the idea of meeting to discuss together agricultural topics as related to local agriculture, with the idea of trying to work out some of the more up-to-date methods on their own farms. We are discussing such subjects as "The Improving of the Fruit Industry"; "The Improving and Enlarging of the Poultry Industry" (this topic was discussed owing to the great demand there is for eggs by the egg factories of this and other places); and "What can a Farmer do during the Winter Months besides idling away his time and gambling away his money." The Club has great possibilities and we hope it will be a large factor in the dissemination of new ideas and practices among the farmers as well as a means of keeping hold of these men themselves.

We are planning to give an agricultural short course in January for farmers who can read. There are not many farmers who can read, but owing largely to the recommendations of the members of last year's class, we already have ten men who want to take the course.

We have set twenty as the maximum number for this course. These men are coming in from widely separated

districts of this region and have quite large holdings of land themselves and it is hoped that some of them will be influential in bringing about desirable changes in the agriculture of their immediate locality. Mr. Lei, a graduate of the Paotingfu Government Agricultural School will assist in giving the course.

Perhaps one of the most promising things of the year is the fact that Mr. Hwang, a young man who was in last year's class and who owns a considerable amount of land, has taken some of his land back from his tenants and is farming it himself. A year and a half ago, Mr. Hwang when asked: "What is your business?" replied, "To get up in the morning, eat, and go to bed again at night." In other words, he was one of the many who are loafing and who have no interest in life. Mr. Hwang is a member of the church at Nanhsuchow and we have all been interested in seeing him make something of himself. It seems now as though farming would be the factor to bring this about. He has spent considerable time with me, getting advice about the use of a foreign harrow, and would probably buy one if we had one that we could demonstrate to him and if we or some agent in Shanghai had one on hand for sale.

Mr. Hwang is now conducting, on our suggestion, a co-operative fertilizer experiment with wheat. He has over half an acre devoted to this experiment with eighteen different kinds of fertilizer tests. It is the same experiment we are conducting on our own land and the two will help to check up results. Mr. Hwang's neighbors have little faith that he will make a success of farming. When preparing the ground for the fertilizer experiment, some one of his neighbors asked, "What are you doing, getting ready to plant melons this time of the year?" (Melons are planted in small patches and considerable care is taken in applying a good deal of fertilizer.) Most of Mr. Hwang's neighbors are laughing at him now, though some of them admit that making a fertilizer test is a good thing. We are looking forward to a few years hence, when these same farmers will probably be copying some of Mr. Hwang's farming.

Mr. Wang and Mr. Gwoh, also members of last year's class, who have been interested in the improvement of agriculture for some time, are trying out some of the things they have learned. Both planted a considerable quantity of locust seed this past

spring for the purpose of starting a farm woodlot this coming year. Mr. Gwoh has already started part of his woodlot with other trees this past spring. Mr. Wang has been also co-operating in the testing out of new grains and grasses for this region.

This type of extension work with the farmer will only be productive of the best and largest results, first, when it is possible to secure properly trained Chinese assistants; second, when enough experiment work has been carried out on our own farm to know what are the best farm practices to advocate for this region and what seeds, both new and selected, are best adapted to local conditions. And Nanhsohchow is not the only place where the lack of trained agricultural assistants is felt. All mission stations wishing to try out the type of work that is now being advocated and carried on by the Church and Country Life Movement of the Presbyterian Board of Home Missions in the U.S.A., find themselves absolutely prevented in doing so by this same lack of trained men.

The experiment work for the year has consisted largely of the following. The results are not given in most cases because nothing definite can be decided until the experiment has been carried on for several years.

A variety test (rod row method) with sixty-three varieties of different lots of wheat obtained from widely separated regions in China and from America and Japan.

A variety test (plat test) with eight varieties of American wheat and two local varieties.

The difference between the lowest and highest yielding wheat was eighteen bushels per acre. The American wheat is practically the equal of local wheat in yield and it has the additional advantage of having a stiffer straw and also more of it. However, it seems to be more easily affected by rust and hot dry winds than the local varieties.

A variety test (rod row method) with twenty-six varieties or lots of barley secured from different places in China.

Seed selections of local wheat and barley were also made in the spring.

A variety test (plat method) with twenty varieties or lots of beans secured from different places in China.

A variety test (rod row method) with eighteen different lots of sesame secured from different places in China.

Seed selection work with one hundred selected sesame plants planted by the plant to row method.

Mass seed selection work in the sesame fields this fall.

A fertilizer test is being made with wheat for this coming year for the purpose of finding out which elements or combination of elements are most lacking and to determine which of the local fertilizers are best adapted for use in this region. Eighteen plats of $1/26$ acre each are being used for this test.

A cultural experiment with four plats of wheat has been started.

A cultural experiment with five plats of local cotton was also carried on this past year.

The following crops were also tried :

Eight varieties of American cotton (in co-operation with the Nanking College of Agriculture) with the result that the Trice variety is by far the most promising and will probably outyield the local varieties.

Five varieties of American corn, all of which are promising.

Australian salt bush and a leguminous plant from Tsingkiangpu, Ku., for the purpose of growing in alkali soils which are quite frequent in this region.

American sweet potatoes which proved to be much sweeter and better eating than any of the local varieties.

Various foreign vegetables.

Eight varieties of grapes.

Alfalfa from native seed. Alfalfa will grow well in this region but for some reason the farmers have never planted it. The probability is that the farmers will have to plant it in the near future, owing to the scarcity of the wild grass which is commonly used. One farmer who planted some alfalfa in co-operation with me is quite enthusiastic about it.

Gatami and Smyrna varieties of spring barley gave good yields and are promising for low land which is too wet to be plowed in the fall and which is usually dry long enough in the spring and early summer to produce a crop.

Oats for soiling or for hay is also a crop which could be grown on such land to advantage.

The amount of agricultural work done this past year was seriously limited by the necessity of building the agricultural residence (farm house in other words). Building in China is an entirely different proposition than it is in America owing to the fact that there are no reliable Chinese contractors and to the fact that most of them have to be told how to do a great deal of their work.

The fact that no trained Chinese agriculturist could be secured to help between the months of February and September also seriously handicapped the work.

However, the outlook for the future is very bright and we are more encouraged than ever with the opportunities offered the agricultural missionary in China. The greatest drawback is the matter of funds, which for the present must come from the United States. The Chinese will have to be shown first before they will be willing to offer any pecuniary assistance and this doubly so in a locality of such "good for nothing" officials as we have here.

One might ask, "Why don't we secure funds for the Department by growing crops and produce for sale and in this way be a little easier on the pocketbooks of others?" This might be all right if earning money was all that is expected of us. It is pretty hard to earn money to run a department financially and at the same time accomplish much in the way of education among the farmers. It is undoubtedly a great deal easier for many at home to earn this money and in much larger amounts than it is for us out here in a strange land.

As one looks forward to this year's work, it is with the hope that everyone concerned will realize that the results to be obtained from the agricultural work are directly in proportion to the amount of support given. Just now we are in the position of the poor Chinese farmer agriculturally, who can never get ahead because he has too limited an amount of land and capital with which to work, or like the American farmer who has such a small amount of land and capital that his income is proportionally small. The reason for this is apparent for one must have sufficient land if one is to make farming profitable. If this amount is too small the farmer cannot use his animals, labor, or tools to good advantage.

In our own case, if we have too little land we cannot work to advantage either. For instance, if we only have enough land to carry on seed selection work with wheat and sesame, we cannot do any improvement work with the other important crops of the region. Neither can the Chinese assistants work to advantage. The assistant who does the selection work with wheat and sesame could also do the selection work with some of the other crops since most crops have different ripening seasons, and thereby use what might otherwise be idle time. Take another instance. At present we have not enough land to warrant the purchase of labor animals. On the other hand, if we rely on hiring animals it is difficult to get them at the time the work should be done and then it is hard to get the

work done well because any one whom we hire with the animals is not interested in doing other people's work well.

There is also the question of securing farm implements and tools and machinery for demonstration to the farmers. As yet it has been impossible to get any of the Shanghai agencies for American machinery to loan this Department samples of the more simple and more likely to be used implements. Unless the companies themselves will loan samples for demonstration work as an advertisement for possible future sales, it will be necessary to purchase them outright and this cannot be done with present funds. Just at present there is considerable interest in the matter of irrigation in this region because of the crops suffering from the drought of the past three years. We would like to purchase an irrigating pump that is used considerably in Shantung, and also a windmill pump that is in common use in Kiangsu near Yencheng. Each of these costs about \$75 in addition to the expense of getting them here, so that it is out of the question to secure them with present funds. These instances of where this Department could be of help to these people can be multiplied by the dozen. Another important question is that of the purchasing of a bone mill for grinding bone fertilizer for this region. There is, of course, a limit to what the Department should undertake, but on the other hand, it is important to do something besides talk to these people if we expect much in the way of results. They must be "shown" before they will take up a new idea. One can talk a whole week to a class of farmers about the importance of using a horse cultivator, but all this talk would not be worth near as much as five minutes spent demonstrating an actual cultivator working in a near-by field.

If the government would carry on good experiment work in this region we could then use all our time and money on extension and educational work. However, since that is not the case, nor is it likely to be the case, and in view of the fact that farming conditions are similar for a large region about us, anything we do here in experiment work will be of wide service. Such work is also necessary for the proper carrying on of extension work among the farmers.

We have the opportunity! If to this we can add the necessary funds and personnel, results can be secured which will enable many of these people to live a better and more contented life. Moreover, new opportunities will be presented for the

winning of these same farmers to a faith in our Saviour Jesus Christ.

Is the work worth while? If so, then it is worth putting on an efficient basis.

Christian Co-operation for a Nation-wide Task

Eighth Annual Meeting of the China Continuation Committee

F. RAWLINSON

THE Eighth Annual Meeting of the China Continuation Committee was well attended, over eighty per cent of the membership being present, of whom about one-third were Chinese. The key-note of the meeting was—How to secure efficient Christian co-operation for nation-wide Christian service? Unlike other meetings, with the exception of the report of the special Committee on the Promotion of Phonetic Writing, reports were kept in the background. The meeting was given over largely to discussion of plans for the future rather than a consideration of past achievements: it was, therefore, an attempt to clear the ground for future action. In it were represented some one hundred different Christian organizations, various types of missionary effort, several racial groups and different schools of theological thought. The main problem was how to organize these diverse Christian forces to meet the needs of a nation. As Bishop Roots pointed out:—“Unlike the proposed Conference on Faith and Order, the China Continuation Committee does not deal with questions of faith and order.” It is an attempt to meet a common task rather than to produce a common mould of thought. It is a link between Eastern and Western Christianity and the embodiment of a bond stronger than racial ties. Just what the task before the Christian force is will be more clearly seen when the report of the Survey Committee—to comprise 300 pages of letter press, charts and statistics which it is hoped to publish by November 1920—is available. This will embody the results of a nation-wide study in preparation for a nation-wide task.

The aim of this meeting might also be defined as an attempt to extend the evangelistic spirit into the meeting of the social, as well as the individual needs of China. The task of the Christian forces in China was spoken of in the large as

that of saving China. It was felt that as Christians we have a special contribution to make to the solution of China's problems: for in the last analysis every problem should be settled in a Christian way. Present movements, therefore, are efforts to secure the living of the Gospel as well as the preaching thereof. Of the China for Christ Movement, Dr. C. Y. Cheng said:—"It is an effort to express the Christian life through the meeting of social needs." Mr. F. S. Brockman also pertinently said:—"If Christianity does not save her China is lost." Mr. David Yui also pointed out that the forces of evil are already mobilized. All the above ideas are arguments for the attempt to mobilize the forces of Christianity so as to "knock at a lot of sins which stand between the Chinese and Jesus Christ," and so enlarge their chance to meet Christ and our opportunity to present Him. Putting it another way we can say that the problem is, in addition to efforts to promote individual salvation, to so organize saved individuals that they shall participate in the task of social salvation. This meeting like others emphasized the point that Christian forces should take the initiative in organizing the moral sentiments and agencies of the Chinese people and in co-operating with them. The Christian communities should aim to make the conditions of life around them correspond to the quality of the Christian life within them.

Organization. In view of the ideas expressed above it is not surprising that about half the five days spent in Conference were given up to discussing questions of organization. This problem was introduced by a resolution presented by the Organizing Committee of the China for Christ Movement in which it was suggested that the China Continuation Committee make its membership half Chinese and half foreign, and change its name with a view to becoming the Central Committee of the China for Christ Movement. In the background of thought was the fact that with the publication of "the survey" will come a reconsideration of the form of Christian co-operative organizations, including the C. C. C. This will be one of the outstanding discussions of the next conference. In the meantime, there is the China for Christ Movement which has been under an organizing committee appointed by a special conference held in December 1919 and the C. C. C.—two Christian organizations aiming at nation-wide service. The aim of the China for Christ Movement might be summed up as an attempt to

set every Christian at work in practical service. The chief question, therefore, was how best to secure an efficient nation-wide campaign, whether through having the China for Christ Movement separated and limited, or by combining the work of the China for Christ Movement and that of the China Continuation Committee. The discussions were most keenly participated in by Chinese members, which is indicative of a new attempt to face the Christian task in China on the part of Chinese leaders. It became clear that the machinery, the personnel, and the aim of these two organizations are the same. Dr. C. Y. Cheng felt that the whole question of Christian co-operation in China was at stake. The fear was expressed that such a division might mean in a sense a division between Western and Chinese Christians, and might result in a loss of national leadership for the Christian Church in China such as has occurred in Japan. Dr. C. Y. Cheng said:—"The Christian Church in China cannot handle financially or otherwise a nation-wide movement." The aim of the China for Christ Movement is to co-ordinate the Christian forces in a nation-wide movement: this has also always been the ideal of the China Continuation Committee. It was evident, therefore, that to meet the nation-wide task that now challenges the Christian Church in China, all available forces must be co-ordinated. The co-operation needed, to quote Dr. Cheng again, must include "Chinese and foreigners, churches and missions, and missions in China and missions in foreign countries."

The problem was solved by the merging of the China for Christ Movement into the China Continuation Committee. As a step towards this it was unanimously voted to make at this meeting the membership of the China Continuation Committee one-half Chinese and one-half foreigners. This is a significant change. The 1907 Conference had no Chinese delegates; of the delegates at the 1913 Conference one-third were Chinese, and the C. C. C. now has and the next conference will have equal representation as regards Chinese and foreigners. This both indicates a rising tide of co-operation between Chinese and foreign Christians and the growing strength of Chinese leaders. Another step was a further action by the Organizing Committee of the China for Christ Movement that the China Continuation Committee act as a Central Committee for the China for Christ Movement for one year. As a result of this a Committee of thirty, half Chinese and half foreigners, including

the Executive of the C. C. C., was later appointed to take charge of this movement. Thus Christian co-operation on the basis of Christian internationalism was secured for the task of applying Christianity to China's needs. This co-operation is seen in the fact that Dr. C. Y. Cheng and Rev. Lacy I. Moffett, of the Southern Presbyterian Mission, are working together as secretaries under the chairmanship of Mr. David Yui.

New spirit—present need. Reference was repeatedly made to the new spirit now animating China. This new spirit does not involve any anti-foreign tendencies. The actions of the China Continuation Committee show that the present problem is not one of Chinese as over against foreigners. Furthermore, generally speaking, the Chinese are not affected much by the question of North and South. This new spirit showed itself in the Chinese leaders of the Conference; their clear analysis of the problem, their conception of the necessity of the fullest co-operation and their wide vision of the task, were all indicative of growth in understanding of the relation of Christianity to the needs and aspirations of present-day China.

Mr. F. S. Brockman's speech showed this new spirit to be one of desire for national unity, a new love of country—which is not simply political patriotism—a new initiative and a new hope. The change that he has noticed during his recent travels in China is a change in the hearts of the people themselves. A recognition that Christianity is connected with meeting present needs is seen in a different attitude towards Christianity. There is evident also a moral hunger; a moral hunger not so much for personal salvation as for national salvation, with which is seen a real wave of altruism which shows itself in an increased desire for social service. Mr. Brockman felt that the present is, however, a time of transition which will not last. Something must be done to meet this moral need now. He pointed out that even the Christian Church can fail. The Christian Church, however, has the confidence of the Chinese nation. Mr. Brockman suggested a mobilization of all the Christian forces to promote literacy, health, education, and understanding of the economic development of the nation. "The Christian Program of Industrialism," he said, "is the Church's answer to Bolshevism." Furthermore, the Christian forces should plan to promote training in the essentials of moral character for citizenship. He felt that the need now is that the Church should make an effort for the

sake of the nation rather than for the sake of itself. In other words, now is the time for the Christian Church to practise the self-denial it preaches with a view to winning the Chinese people to a fuller consideration of its inestimable gift in Christ.

Present co-operation. It is significant that the work of the Committee on Phonetic was given special consideration. The reason is the growing feeling that a nation-wide campaign must give a prominent place to the promotion of literacy. Considerable interest has been shown in the work of this Committee: some of the real difficulties of promotion have been unearthed and are better understood. It was pointed out by Mrs. F. S. Joyce that the idea of a national script is in itself an inspiration! The growing strength of this movement is indicated in the fact that there have already been sold 3,590,500 copies of publications of this Committee, which include four Primers, and 110,000 Scripture Portions: the total amount of phonetic literature thus distributed being 16,396,000 pages. The Commercial Press and Chung Hwa Press have already published text-books in connection with the plans of the Ministry of Education to substitute the national spoken language for the national classic language in the first and second year classes of Government Primary Schools. One novel, "The Lottery," has also been published in the script. The British and Foreign Bible Society purposes to bring out the New Testament in this system with the Chinese character on alternate pages. The system is also being adapted to the Wu dialect section. It should be kept in mind that in this movement the China Continuation Committee is carrying out its principle of co-operation by co-operating with the Chinese Government.

That Christian co-operation is gaining ground is shown in the increased support of the China Continuation Committee on the part of Mission Boards and others. During the last year there was expended \$33,622.25 for the work of the Committee, with a small deficit of \$425.08. In addition there was received for the work of special committees \$12,161.31, the largest part of which went to the Committee of Survey and Occupation, which from April 1st, 1920, to March 31st, 1921, will require over \$13,000, most of which comes from the Inter-Church World Movement. For the ensuing year the Budget calls for \$49,560, which is an increase of about twenty-three per cent.

The presence in China of the Misses Ting Ling and Wang under the W. C. T. U. and the fact that the China Continuation Committee voted that the Executive should advise with the Anti-Saloon League in regard to promoting a Temperance League in China are proof also of co-operation between the moral agencies in the West and in China. This co-operation is soon to have a concrete symbol in the Missions' Building, for which a little over four mow of land has been purchased. The completion of this purchase was made possible by a special gift from the Laura Spelman Rockefeller Memorial Fund. The G. \$150,000 given for the building is now free for that purpose though exchange has made it insufficient. When erected, the Missions' Building will be in close proximity to the National Headquarters of the Y.W.C.A. and Y.M.C.A., which will facilitate the promotion of Christian co-operation. Already seven separate organizations are in the same building with the China Continuation Committee, a number that will be greatly increased in the new building. This building will signify co-operation in ideals, spirit, organization, and resources for the purpose of contributing towards meeting the needs of China. Mr. F. S. Brockman pertinently said in private: "The C. C. C. is the greatest instance of missionary co-operation in the world."

Future Plans. Plans for the future of Christian work in China are, of course, only partially worked out. This is especially true of the China for Christ Movement which is, as Dr. Chang Po-ling said, "now really born." Among other things it was recommended that the churches take up the program of Social Service adopted by the China for Christ Conference and endorsed by the Women's Conference. One outstanding item of future activities is "to make each Christian a Bible reader." An attempt was made to define the aim of the Christian forces in promoting nation-wide moral education with a view to helping the Chinese people make moral judgments on moral problems. Of this more will probably be heard as the matter was left to the Executive Committee for final action. Earnest attempts were made to secure Mr. F. S. Brockman and Dr. Chang Po-ling to work in connection with the China for Christ Movement and a program of moral education. Mr. Brockman was asked to spend one year in China beginning with next autumn. In addition, the desire expressed in the Women's Conference that women might have a larger share in the work of the C. C. C. was met by a cordial

invitation to Miss M. Wood, of the London Missionary Society, to become a secretary of the China Continuation Committee. Thus an effort was made to increase the number of workers set apart for the special nation-wide tasks of Christianity in China.

It is interesting to note too that the China Sunday School Union was asked to prepare syllabi of lessons for use in Bible class service groups which were undertaking definite tasks in church work and in connection with the promotion of literacy.

The great event of the future, when these plans will be worked into a more comprehensive whole, is the National Christian Conference that it was decided to call to meet in Shanghai in 1921. The China delegates to this Conference are not to exceed 1,000, of whom the co-opted members shall not exceed twenty per cent: in addition members and representatives of Missionary Boards are to be invited to attend. The delegates will be chosen in some way yet to be determined. The plans for this National Christian Conference are in charge of a committee of thirty, composed equally of Chinese and foreigners. This conference should mark a new phase of mission work in China.

To one who sat through this eighth meeting of the China Continuation Committee it was evident that the Christian forces in China are settling down for their greatest effort. Their strength and their vision are both increased. It is evident also that the Chinese Church is to be a greater factor than ever before. We might again define the present aim of the Christian movement in China as an attempt to show what Christianity believes "the salvation that China needs" to be. Furthermore, the Christian forces are aiming to make an effort for the moral leadership of the Chinese nation. In co-operative service, spiritual and social, they plan to promote the spiritual and social welfare of the Chinese people. The Christian forces are striving to make Christianity a living force in the life of China.

Our Book Table

THE OPIUM MONOPOLY. By ELLEN N. LA MOTTE. *The Macmillan Co., New York. 7¼ × 5½ inches. G \$1 net. pp. 84. For sale by Edward Evans & Sons, Ltd., Shanghai.*

This small book has a great purpose, the "desire to cleanse the world of a poison, and a great empire of a foul stain," and in the attempt to achieve so admirable a desire the authoress does not hesitate to deal heavy blows at the British Empire. Fortunately the main arguments are drawn from one of the British Government's Blue Books, and supposing the figures quoted to be correct, and there is no reason to question this, the indictment is not only of great gravity but is substantially proved. The authoress briefly shows how widespread the opium trade is throughout the Far East, except in Japan. The present unexampled opportunity of abolishing the evil once for all makes the appearance of this book very opportune, and we earnestly commend it to all who have at heart the welfare of the peoples of Eastern Asia.

The excellent purpose and the rightness of the authoress in the main, makes us regret all the more some sentences that show a misapprehension of the British Government, and the way that great company of nations known as the British Empire is ruled in its varied branches. When the main arguments are drawn from one of the British Government's publications the sentence, "England has been able to rely upon those who know the facts to keep silent, either through admiration or fear," is mere nonsense. Again p. 4 "The buyers of this opium are not agents of the British Government. . . . They are therefore as distributors, the unofficial agents of the British Government." Purchasers of opium from the British Government who retail it are not *agents* of that government at all, and such and similar sentences scattered throughout the book will do much to destroy its influence, and because the necessity of drawing attention to this great evil is so urgent we all the more regret these weak points in the writer's armour. Brushing these blemishes on one side the evil is shown to be so appalling, and the challenge is so direct and insistent, that the book cannot fail to arrest attention and thus render invaluable service.

A. S.

CHINESE PAINTERS by RAPHAEL PETRUCCI. *Translated into English by FRANCES SEAYER. Brentano's, New York. Large 12mo. 155 pages.*

Mrs. Frances Seaver has performed a useful service by translating from the French the valuable brochure of Raphael Petrucci which forms one volume of the series "Les Grands Artistes" published by Renouard, Paris, under the distinguished patronage of the Administration of the Beaux-Arts. Petrucci was a serious student of Chinese culture and based his opinions of Chinese

painters upon careful investigation of original sources of knowledge and not upon the caprices of his individual aesthetic appreciation. If he had not been carried off in the prime of his life he would have been able to make more extensive contributions to the knowledge of the world concerning the vast subject of Chinese painting. His viewpoint was sound and though the scope of his work was restricted his achieved results gave plain indication of the indisputable value of projected later volumes.

Mrs. Seaver's translation has been done fairly well though one misses the intimacies of expression which could only have been given by one whose knowledge of the subject translated approached that of the learned Petrucci. He wrote a condensed book, full of pitfalls for the unwary translator who had only the French text before her and was not reinforced by an adequate knowledge of the subject. Mrs. Seaver has not wholly escaped from falling into troubles. Nowhere is this more evident than in the discussion of perspective in Chapter II. Petrucci gave a lucid exposition in French of the difference between linear and aerial perspective but Mrs. Seaver's translation must leave the reader in doubt as to what was really meant by the original. Petrucci made clear that perspective is entirely a matter of convention. The translation of the phrase "perspective de sentiment" which Mrs. Seaver did not venture to render into English is simply "perspective of convention."

The value of Petrucci's book is such that even though it has lost somewhat in translation its availability to readers of English is a distinct contribution to the small amount of information in this language. For this we are much indebted to Mrs. Seaver whose whole-hearted admiration of Chinese paintings is well-known.

JOHN C. FERGUSON.

EXAMPLES OF THE VARIOUS TURKI DIALECTS WITH TURKI TEXT AND ENGLISH TRANSLATION.

MOHAMMEDAN NARRATIVES OF THE PROPHETS, TURKI TEXT WITH ENGLISH TRANSLATION. By G. W. HUNTER.

These books should be classed amongst the curiosities of literature. The author, the Rev. G. W. Hunter, is a missionary of the China Inland Mission who came to China in 1897 and has spent his life itinerating from his headquarters at Tih-hwa-fu in Sin-kiang through the vast stretches of the "new territory" to the borders of Thibet, Mongolia, and India. He is a missionary of the type of James Gilmour of Mongolia; a man whose whole life is passed amongst peoples and scenes such as intrepid explorers penetrate into for a few short weeks and then return to civilization to write thrilling accounts of their daring adventures.

The text from which these translations are made is Qazaq Turki. The Qazaks, we learn from the preface, are a branch of the Turcoman family and the author studied their language that he might be able to preach the gospel to them in their own tongue.

He says "The translator having used 'A Narrative of the Prophets' as one of his text-books in studying Turki he translated a large part of it into English, thinking it might be of interest to

students of Turki and to those engaged in work among Moham-medans." The writer has not the faintest notion whether this book would be of use to a student of Turki or not, but he can testify that it does give one a peep into the thoughts and feelings of the people called Qazaks. This he surmises will be its chief value. The author being in a place where there are no printers had perforce to be his own publisher. He wrote his translations and mimeographed them on native paper. Then bound them in a strong brown paper cover so that they look like the account books a Chinese store-keeper uses in his trade. There is nothing to tell the would-be purchaser how much a copy of the book is likely to cost him nor where it is to be had. No museum nor public library should lose the opportunity of possessing itself of these unique volumes. In years to come they may fetch a high price from some of those curious people called bibliophiles.

Purchasers should address their letters and orders to the author, Rev. G. W. Hunter, China Inland Mission, Tih-hwa-fu, Sinkiang.

J. D.

"PROFILES FROM CHINA" by EUNICE TIETJENS. Published by ALFRED A. KNOFF. New York. $7\frac{1}{2} \times 5$ inches. 77 pages. G. \$1.25 net. For sale by Chinese-American Publishing Company, Shanghai.

Opinions differ as to whether or not cubist pictures are really artistic, and as to whether free verse is poetry or prose. "Profiles in China" is a good example of the most modern free verse. The "Profiles" are brief but graphic sketches of people and things seen in the interior; they are exceedingly clever, and so far as they go true. The author is an American writer, who spent a winter in China. She has noted successfully the first vivid impressions of a new comer, but it is strange to find described in verse the disgusting sights of a Chinese city, which residents in China omit from their letters home.

M. E. F.-D.

LETTERS FROM A CHINESE MAGISTRATE. Reprinted from the "Peking and Tientsin Times," March 1920. Pp. 143. 5×7 inches. 75 cents Mex. For sale by Chinese-American Publishing Company, Shanghai.

In the spring of 1914 a series of letters began to appear in the "Peking Gazette" with the above title, giving perhaps the most illuminating account ever published in English of the conduct of a district magistrate's official business. (These articles attracted the notice of the writer of this notice, who cut them out and filed them for reference.) Covering all phases of the subject they gave a detailed account of the complicated system of blackmail to which every litigant and every tax-payer is subjected.

The period described was just after the inauguration of the "Republic" when the old ways had not gone nor the new ones come.

These truthful descriptions assuredly merit republication. Both to Chinese and to foreigners they show what any real "reform" of China involves.

These yamens can never be 'reformed' until the people as a whole *insist upon it*, which is not now the case. The people must have hypodermic injections of moral energy, and of a spirit of co-operation. Till then extraterritoriality will remain a fixture.

A. H. S.

CHINA LOOKING WEST. *A Missionary Study Text-book on China.* By F. HUGHES-HALLETT, C.M.S. Missionary in Szechwan, Western China. Church Missionary Society, Salisbury Square, London, E.C. 4. 1919. Price 1/- net.

This little book of sixty pages is divided into the following six chapters: I, The Land and Its People; II, The Religious Thought of China; III, China's Long Sleep and Her Awakening; IV, Christian Missionary Work; V, The Christian Church in China; VI, The Difficulty and Urgency of the Church's Task. The book has twelve illustrations, among them a sketch map of China.

The book is very well written and gives in an interesting way a short outline of what is necessary to know for those who are interested in China and the Christian work in this land. It is an excellent book for people in the Homelands, and it is a good book for those who have just come to China, and who want to have a short but reliable outline of conditions in this land.

J. A. O. G.

SOME CHINESE GHOSTS, by LAFCADIO HEARN, Boston: Little Brown & Co. \$1.50 gold, net. For sale by Chinese-American Publishing Company, Shanghai.

This is a tasteful book of 203 pages, containing six short Chinese legends, expanded in the author's inimitable style by the addition of many un-Chinese details. He speaks of the "bright blue tiles" of a Chinese mansion, in whose "vast reception chamber" the foot sinks into "matting elastically soft as forest moss"; and of a lowly home "whose misery was masked with charming paper devices,—with dainty decorations created out of nothing by that pretty jugglery of which woman only knows the secret." His idea of a tael is "shining cube of silver"; he mistakes the crane for the stork. Moreover, the book is decorated by some big badly drawn Chinese characters; the word *If* (若) is the adornment of one whole page.

Yet to those unacquainted with China who admire Oriental dreamings, recorded in a lovely manner by a worshipper of "that famous Goddess of Talent from whose beneficent hands eternally streams the iridescent rain of pearls" (? the Chinese deity meant), this book will afford an hour or two's enjoyable reading.

W. A. C.

THE UNIVERSAL BIBLE DICTIONARY. *Edited by* Revs. A. R. BUCKLAND, M.A., and A. LUKYN WILLIAMS, D.D., *Hon. Canon of Ely. R.T.S. London. Translated and adapted by* Rev. C. A. CLAYTON and Mr. LI SHI AN. *Two vols. Paper covers, \$1.50; cloth covers, \$2.75. For sale by all tract societies in China.*

For many years the only Bible dictionary available in the Chinese language was the translation of the American Tract Society's Bible dictionary prepared by Rev. J. M. W. Farnham, D.D., and Mr. Zee Vee Wai. About the time when a revised edition of Dr. Farnham's work was called for, the Universal Bible Dictionary of the Religious Tract Society, London, was issued and it was thought best to translate and adapt this work rather than revise the older one. This work was prepared to meet the needs of Bible readers to whom the more exhausting and costly works were unsuited. Whilst aiming primarily at leading its readers to a careful examination of the Bible itself it also seeks to help the student by providing articles upon such topics as the text of Holy Scripture, the Versions, the Higher Criticism, Inspiration, etc. In this form the Western reader was kept in view but in the present form the translators have been mindful of their Chinese readers, the result being that we have a work in every way suitable to the Eastern mind.

In addition to a large number of articles on special subjects of interest to the Bible student, the work contains a mine of information regarding Bible names and places—no Bible name or place being omitted. The style is easy 文理, easily to be understood. The editor-in-chief is to be heartily congratulated on the production of such a useful work during the odd hours of a very busy life connected with the duties of a secretary of a flourishing tract society.

We heartily commend this dictionary to all who wish for a compact, cheap, well-got-up book, of the soundness of which there can be no shadow of a doubt.

J. V.

FOREIGN MISSIONS YEAR BOOK OF NORTH AMERICA. 1920.

This volume promises to be increasingly useful. Its range of interest and information is not confined to the work carried on by American missionary societies. It reviews the work at the home base and in the various mission fields and gives much other useful information. There is a "Selected Bibliography of Recent Literature Relating to Foreign Mission Work." In this connection we note that most of the books dealing with China have been reviewed in the CHINESE RECORDER, and that with rare exceptions the periodical articles listed dealing with the same country are taken from the same source. There is a significant section on the "Treaty of Peace as Affecting Foreign Missions." There is also a comprehensive and useful "Directory of Foreign Missionary Societies" with an international system of initials for the same. The whole is carefully indexed.

THE COMMUNITY CHURCH. HENRY E. JACKSON, *Houghton Mifflin Co., Boston. G. \$2.00.*

We were asked some time since whether Christianity could not do without the Church. This meant, we suppose, that Christianity needed another than the historic organizations through which it now fails to work freely. This book answers the question we perforce shelved. With its sharp criticism of the churches as being dominated by dogma, money, and sectarianism many will disagree. Others will be startled by the author's ideas as to what the Teachings of Jesus really meant. Inasmuch as the writer has suffered for his ideas by leaving the ministry he should at least be heard. He is now Special Agent in Community Organization, United States Bureau of Education. In a glowing style he discusses intimately the movement community-wards that is also affecting the churches. How the Church of the future must substitute intelligence for dogma, character for money, democracy in place of sectarianism, is strikingly told. It is an excellent book to help one understand a modern movement in the Church. The author has lectured to Chinese students at home and often talked with them. He feels that in China the Christian organization must change if it would meet real needs. His purpose is to show how the teachings of Jesus can be worked out in democratic friendship and religion made a real part of every-day life. Appendices outline the main features of a "Community Church"—whose main idea is "organized self-help"—and suggest a constitution for same. For the author the "Community Church" is the only national church America can have. A national association for the promotion of community churches is in process of formation. This volume approaches the problem of organized Christianity from a new angle.

R.

HOW TO TEACH RELIGION. By GEORGE HERBERT BETTS. *The Abingdon Press. Price, G. \$1.00 net.*

The author's three-fold aim in teaching the child religion is:—

- (1) Fruitful knowledge.
- (2) Right attitudes.
- (3) Skill in living.

He deals more with the theory of principles and methods than with the practical application thereof, yet the book represents advance in thought because of arising out of a more intimate knowledge of the actual problems involved. The child nature, the teacher's task, the organization of material are all passed in review. Some typical lesson outlines are given and the technique of teaching suggestively treated. How to find and use the best stimulus in the environment so as to guide the activities and interests of the child in a religious direction, is the problem dealt with in the book. The religion of children seems to be in the main right living with a growing understanding of the Father. There is a specially interesting treatment of the place of the Bible in religious education. To read the book helps one understand the cost of efficient

religious education: it will be specially helpful to those in charge of the religious training of children.

THE ANTI-SALOON LEAGUE YEAR BOOK, 1919. ERNEST H. CHERRINGTON, *American Issue Press, Westerville, Ohio, U.S.A. Postpaid, in paper, G. \$0.50; in cloth, G. \$0.75.*

An encyclopedic summary of the present situation with regard to the alcohol problem. It gives the latest news of what has been accomplished and what is known of various parts of the world in relation thereto. The progress of prohibition in the United States is dealt with by states and illustrated by a series of maps showing the progress in each case from a "wet" (black) to a "dry" (white) state. China is briefly treated, being viewed not from the prominence of drunkenness as such or the excessive use of alcohol but from the danger of her exploitation by unscrupulous liquor leaders. It is noted that the W.C.T.U. had, in 1916, 40 local unions in all China. This Year Book is invaluable to all who wish to get the latest information on this important reform movement.

PROCEEDINGS OF THE 19th CONVENTION OF THE ANTI-SALOON LEAGUE OF AMERICA.

This volume of 323 pages consists in the main of reports and addresses. It is therefore a study in public opinion. About 20 different countries are represented in the addresses given: of these five were by residents of China, one being by H. C. Chen, President of the Chinese Students' Christian Association. This volume should prove suggestive to those who have to make addresses on this subject.

護士應用飲食學. PRACTICAL DIETETICS FOR NURSES. By PETER C. KIANG. *Kwang Hsüeh Publishing House, Shanghai. Price \$0.25 Mex.*

This little book is the outgrowth of lectures given to students in St. James' Training School for Nurses at Anking, Anhwei.

It is written to supply a need felt by many nurses, on the subject of Dietetics. The author says, "I was constantly confronted with patients, when about leaving the clinic, asking me from what articles of diet they ought to abstain." In this book we find a list of Chinese articles of diet, of proper methods of preparing and serving them.

The majority of the terms used are adopted from the Medical Lexicon, published by the China Medical Missionary Association.

It is inexpensively bound, and contains many suggestions regarding the important subject of Dietetics, which, written by a Chinese physician, will prove of real value to both men and women in our nurses' training schools, and we recommend it most heartily.

MARY NEWELL WOODBRIDGE.

INDEX OF TERMS USED IN LECTURES IN BIOLOGY. By PARKER M. BAYNE, M.A.

Both English and Chinese terms are technical and therefore difficult to judge. The author does not tell us whether they were manufactured on the spot nor give us any idea as to sources. With some hesitation we come to the conclusion the terms are immature, and not helpful. Space does not permit a full discussion, but this should be said: strange characters (cf., germ cell) are used and phrases that do not suggest a natural interpretation are given. *Degeneration* (退化) is not given, and *degenerate form* (趨下物) is hardly correct. *Darwinism* should be 達爾文主義. It is given as 優勝劣敗, which is *survival of the fittest*. On this, of course, there are two very distinct schools.

M.

THE NEW SPIRIT IN INDUSTRY. By F. ERNEST JOHNSON. *Research Secretary, Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.* Pp. 95, Association Press, 1919. G. \$0.75.

Written for the assistance of the "ethically and religiously minded, whether in the Church or out of it, who see the challenge" of the present world industrial situation, and for the stimulation of others, the volume is not a finished treatise or formulated statement, but "a collection of ideas and facts for the purpose of stimulating thought and awakening a sense of responsibility," and of calling "attention to some of the spiritual elements in industrial readjustments." The book deals in an interesting, pointed but brief way with (1) The Labor Situation, in the U.S.; (2) Organized Labor and the War, in Great Britain and the U.S.; (3) The Political Labor Movement, in both Great Britain and the U.S.; (4) Democratizing Industry, illustrating the process with several successfully working plans; (5) Syndicalism, chiefly as it developed in Russia; and (6) The Ethics of Industry.

J. H. R.

CHRISTIANITY AND INDUSTRY. By WILLIAM ADAMS BROWN. *The Woman's Press, New York.* Price, gold, thirty-five cents. 58 pages.

In this series of brief addresses, Dr. Brown presented to a group of religious workers in the industrial centers of the United States some very timely and inspiring interpretations of the relation between the Christian church and our complex industrial problems in the West. The treatment of the topics will be found interesting and suggestive for those who are trying to prepare China to meet, constructively, her rapidly increasing industrial problems.

J. B. W.

THE MORAL BASIS OF DEMOCRACY. By ARTHUR TWINING HADLEY, Ph.D., LL.D. *Yale University Press, New Haven, Connecticut.* 280 Madison Avenue, New York City. Price \$1.75 gold. 206 pages, cloth.

"Our country needs citizens who are straightforward enough to tell the truth to themselves, charitable enough to think no ill of

their neighbours, sound of judgment to value men and things for what they really are, strong of principle to sink the ideal of self in the ideal of duty. He that doeth these things shall never be moved." In "The Moral Basis of Democracy" the President of Yale University gives simple practical instruction on the ordinary duties of Christian citizenship, and the above words may be taken as a summary of its teaching. It consists of eighteen Sunday morning talks delivered to students of Yale at intervals during the last twelve years; ten of these are on the ethics of citizenship, and eight on the ethics of leadership. There is much repetition, as is unavoidable in such a collection, and there are also occasional contradictions, which throw a sidelight on the growth of public opinion; for instance in 1914, the nations of Europe are said to be engaged in a war caused by misunderstanding and lack of national courtesy, and to have gone back to savagery, whereas in 1918 the very essence of Christianity as we have understood it is threatened, and threatened by a people whose discipline and endurance and technical intelligence make it a formidable antagonist." In 1919 "two hundred Yale men have given their lives in their country's service. Some had the joy and glory of being killed in action."

The book would be a useful gift for the graduate of an Anglo-Chinese College, who is beginning his life work. The warnings against intrigue and commercial self-interest, and the high ideals inculcated of independent thinking, of self-sacrifice, and of public service make the book valuable to the Chinese student of to-day.

The title is a little misleading, for anyone who desires to go back to first principles and to discover whether democracy has a moral basis, and if so what that basis is, will seek enlightenment here in vain.

M. E. F.-D.

THE FOREIGN TRADE OF CHINA. By CHONG SU SEE, Ph.D. *Published under the auspices of the China Society of America. Longmans, Green & Co., London.*

This is Volume lxxxvii of Studies in History, Economics, and Public Law, edited by the Faculty of Political Science, Columbia University. It begins with legendary accounts of the Foreign Trade of China dated as early as B.C. 1122-249 and brings it up to the present. It shows how the Chinese Government passed at the beginning of the sixteenth century from a mood of tolerance and magnanimity in her relations with foreign commerce to a policy of restriction and obstruction amounting to non-intercourse; and then how the "closed door" was forced open again by foreign commercial aggression. Present problems centre in the imperialistic aims of Japan who is trying to get the lion's share for herself. The writer has not spared those Westerners and those Western nations which through a mad hunger for trade forgot everything but their own desires. He shows that at times the Governments concerned, especially the British,—which nation appears as the greatest sinner in the past—did not always sympathize with the predatorial recklessness of their merchants in China. The author's

tone is frequently caustic and sometimes bitter. The fact that these predatorial movements into China do not accord with the Christianity which the nations from which they came espoused, is frequently pointed out. The whole book is diffused with a strong sense of the injustice from which China has suffered and indicates a rising tide of determination to secure justice.

In addition to the discussion of trade itself from many angles, other interesting information is given about the relations of China to other nations. This volume is not simply a dry discussion of statistics. There is an enlightening presentation of the Chinese viewpoint on the opium problem. It is argued that extra-territoriality is a hindrance to the development of foreign trade, and works against freedom of commercial intercourse. To the author the Treaty Powers have a simple choice to make: "They may choose to obstruct and destroy as they have been doing since the middle of the last century, or they may choose to restore and co-operate as the New World order demands." The first will mean a loss of autonomy for China and clash among the powers; the second will stimulate the development of China, eliminating international jealousies, and creating an equal opportunity for all. "The one leads to war, the other to peace. . . . Which shall it be, obstruction or destruction, restoration or co-operation?"

Every thoughtful and just-minded man or nation will note the plea of this book, and will feel as a result of considering it that the time has come when China must above all be given justice. Furthermore, it is such productions as this, even though somewhat over-weighted with a natural resentment, that prove the inherent ability of the Chinese to think through and manage their own affairs. In these 388 pages the writer has tried to be fair though a feeling of national hurt has brought the injustices to China into the fore-front. Sooner or later this straight talk from individual Chinese will be backed up by straight demands from a united Chinese nation.

Correspondence

FLAG SALUTE.

To the Editor of

The Chinese Recorder.

DEAR SIR: I should like to use a flag salute with my students. Do you know of any which is now in use anywhere in China? Or do you know of any good translation of the American one, "I pledge allegiance to my flag and to the republic" etc.? I

shall appreciate very much any help you can give.

Yours very sincerely,

ALICE MARGARET HUGGINS.

American Board Mission, T'unghsien,
near Peking, May 10th, 1920.

UNION VERSION O. T.

To the Editor of

The Chinese Recorder.

DEAR SIR: May I call your attention to a mistake in the

printing of the Old Testament, Mandarin, Union Version (New), Ps. 45:8, where 聲香 is printed, instead of 聲音?

Respectfully yours,

ARNE TILTNER.

Laohokow 27/4/29.

OPIUM INQUIRY.

To the Editor of

The Chinese Recorder.

DEAR SIR: Allow me to thank very sincerely the friends who have responded to my request in the February issue of the RECORDER. I have had too many letters to reply to each one, but I am most grateful for the valuable help rendered, and I appreciate highly the very kind and encouraging words that have in nearly every instance accompanied the replies; indeed I have had only one refusal and the unsympathetic remarks accompanying it show such a misapprehension of what is being done as to be of no account. There are still many stations in the interior of China from which I still hope to receive answers and I wait for these before tabulating the results of the enquiry.

Yours very sincerely,

ARTHUR SOWERBY.

CANTON CHRISTIAN COLLEGE.

To the Editor of

The Chinese Recorder.

DEAR SIR: My attention has been called to the omission of the name of the Canton Christian College in the list of Christian institutions offering senior college courses in arts and science which appeared on Page 149 of the 1919

issue of the China Mission Year Book. The omission was quite unintentional, as the high grade of work which is being done at the Canton Christian College is known to all who are acquainted with the institution. Beginning as a middle school it has in recent years extended its courses to include full senior college work, and there is probably no institution in the country which is doing better work than this great southern institution.

Yours very truly,

E. C. LOBENSTINE.

RELIGIOUS EDUCATION.

To the Editor of

The Chinese Recorder.

DEAR SIR: In the April number of the RECORDER there is an article on "The Place of Religious Education in Mission Schools," on which I should like to make a few remarks. I think there is a danger now-a-days of our not being willing to sow seed and believe in its growing secretly. It is not good for young plants to be taken up out of the ground and examined frequently. There is a tendency to be dissatisfied unless "expressional activities" and "175 concrete acts" show that the seed is bearing fruit at once. Let us be patient, and believe that the Bible is the Revelation given by God and contains an inexhaustible mine of wealth so that it shall not "seem questionable if there is sufficient material in the Bible alone to hold the interest through this entire course." Those who study it most feel most the impossibility of knowing it all fully—The more they feed upon it the less willingly would they put any other book in its place.

If a missionary spends so much time on "the teaching of English and other Western subjects" that "he is fortunate if he gets time to teach the Bible at all" it is perhaps not surprising that "the teachers and pupils dread the daily chapel exercises" in his school. I doubt that it is possible to decide whether 55% of our scholars "failed to get the

idea that God has any concern about their conduct." Let us make them feel that to us He is the great reality and that His Word is exceeding precious to our souls and they will learn to love it too.

Yours sincerely,

AMY FOSTER.

Kuling, April 24th,

Missionary News

New Methods

We have found very helpful and encouraging before our regular Sunday morning service at eleven o'clock an hour's Bible class for both men and women separately when one book of the Bible is taken and studied chapter by chapter gathering out the main important lessons for our own instruction, etc.

Then we have another class for newcomers and inquirers during the same hour who study Dr. John's catechism which we have found most helpful and satisfactory as it gives a good insight into the meaning of the new doctrine of God and His Christ. The Christian Endeavour Society meetings held every Sunday afternoon are most helpful and inspiring. Each member and associate, both men and women old and young, takes an active part in these meetings. One of the members generally leads the meeting and each person memorizes two verses of scriptures, taking for example one book beginning with first verse and continuing right through to the

end. Thus since we started the C. E. Society we have memorized all the Epistle to the Romans and nearly all the Gospel of St. John. Besides, each person selects a suitable text on the topic or may give a suitable word of exhortation or request a hymn to be sung or lead in prayer. Thus sometimes these meetings become real prayer meetings, others again regular scripture readings and very often one gets the real heavenly manna which the soul longed for. Even the old men and women over sixty years of age delight in repeating their verses while to the young people the C. E. has been a real education and inspiration in training them how to speak at meetings or in public and encouraging them to bear a good testimony to the grace of God which in Christ Jesus they now enjoy.—JOHN MEIKLE, C. I. M., Sinfeng, Ki.

We are ever on the alert to bring forward the claims of Christ, be it in or out of season. On New Year's Day, for instance,

we noted the great crowds that went to the different temples to worship or offer incense. We considered that was an occasion to point the people to the One who could really save and keep them, so we arranged a meeting inside the courtyard of one of the temples, and for an hour and a half we spoke and sang to an audience of between one and two thousand. At the end of the service, the people greedily bought up every Bible we had

brought for sale. We confidently look for some good fruit from that meeting.

We are doing something for the poorest people in Peking during the winter weather. Every day we provide more than a thousand meals for them, but improve the occasion by pointing the hungry souls to the Christ who dispenses the Bread of Life.

SALVATION ARMY, Peking.

Christian Co-operation

CHINA FOR CHRIST.

In Peking the "China for Christ Movement" has been taken up with interest by the six principal Protestant groups of that city. It was determined that a body composed of the following persons should constitute the Committee.

The pastors of each of the 22 churches.....22

One man and one woman lay man from each church 44
Additional representatives for all churches with membership over 600 (one for each full 300 members over and above the first 300) 4

Three representatives from each denomination—the head Chinese worker, and one man and one woman missionary (the Chinese Christian Church has no foreign missionaries so they have just one in this group) ... 16

Y. M. C. A. 2

Y. W. C. A. 2

Special co-opted members ... 9

Total 99

The officers are :—

President, Rev. Liu Fang (Meth.)
Vice-President, Mrs. Sung Fa Hsiang
(Meth. Former President of Y. W. C. A.)

Treasurer, Rev. G. L. Davis (Meth.)
Foreign Secretary, Rev. G. D. Wilder (A. B.)

Chinese Secretary, Mr. P. C. Hsu
(Chinese Church, Y. M. C. A. Secretary)

The Executive has fifteen members of whom ten are Chinese.

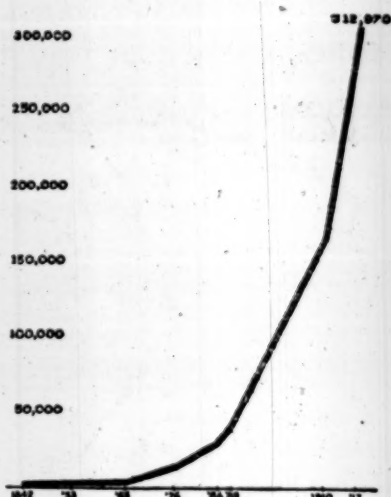
The Executive Committee has decided to work along the following :

1. Evangelism
2. Religious Education
3. Social Service
4. Students (In connection with the Peking Student Work Union)
5. Recruiting Candidates for the ministry (In connection with the S. V. M.)
6. The Training of Christian Leaders
7. The Spiritual Life of the Christians
8. Publicity, Literature and Apologetic Work.

It was also decided to search for and call a whole time Chinese secretary for the city and if possible also a foreigner.

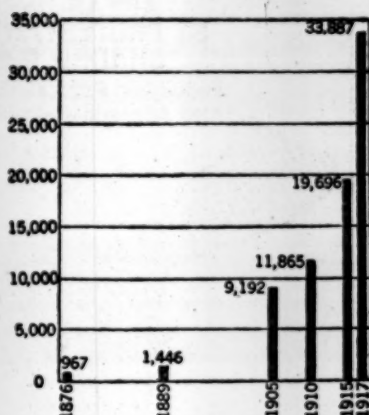
Now that the organization is completed, there is promise that the 22 churches and 5,300 Christians of Peking may work together, in a co-operative movement full of significance for the work of the Kingdom there.

PROTESTANT CHURCH IN CHINA

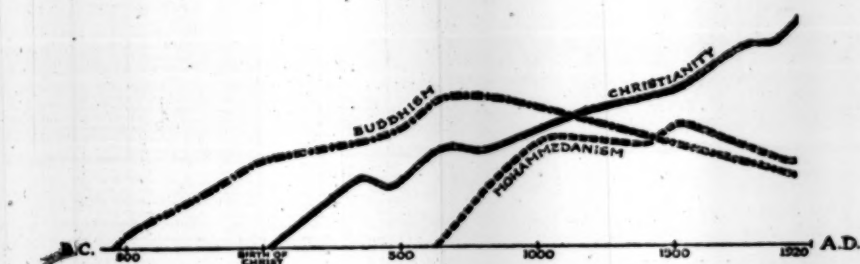


Protestantism in China is gaining momentum. It has made more progress in the last seven years of missionary effort than it made in the first seventy.

CHINESE CHRISTIAN MISSION WORKERS



The budget of Chinese missions for 1920 shows a larger expenditure for salaries of native workers than for salaries of foreign missionaries. The Church in China is on the road to becoming autonomous.

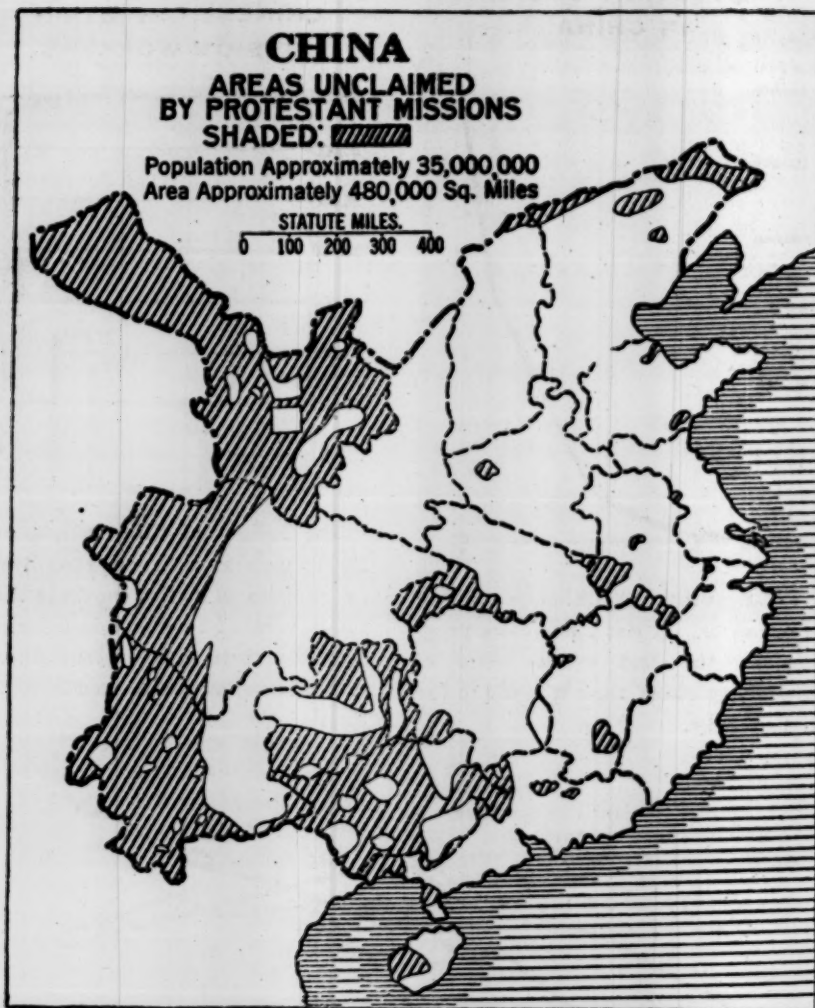


Christianity has gone further toward becoming a world-faith than either Buddhism or Mohammedanism. Christianity is still in the ascendancy.

Buddhism and Mohammedanism are on the decline.

Charts from Foreign Survey, Inter-Church World Movement.

A LIGHT IN DARK PLACES



The missionaries say that, given men and equipment, all the dark spots in China could be lightened in the next five years. China, with its millions of people, virile and intelligent, will have much to say about the future of the East. The great task of the Christian missionary is to train young China for the partnership in the world and for the moral leadership of Asia.

From Foreign Survey,
Inter-Church World Movement.

INTER-CHURCH WORLD MOVEMENT.

Teams of "Minute Women," are to help make known the meaning and aims of the Inter-Church World Movement.

Inter-Church surveys are now in progress in 363 cities of forty-four states. In these cities live 19,000,000 of the 38,000,000 urban population of the United States (1910 census).

Recent action of the Executive Commission of the Presbyterian Church in Conference at Atlantic City marked the actual whole-hearted entrance of the 9,300 churches and the more than 1,000,000 members of this denomination into the Inter-Church Movement. — THE INTER-CHURCH BULLETIN.

In 50 Conferences, the Inter-Church World Movement is placing a statement of the Church's world task and of the Inter-Church program before the pastors, and they are responding in a wonderful way. This is beginning a Religious Revival in the churches. — A. L. WARNSHUIS.

British Missionary Societies of the Church of England, the Baptist, Friends, Congregationalists, Moravians, Presbyterians, and Wesleyan Methodists have joined in a newspaper appeal to the British public for \$2,500,000 — to "safeguard the widespread service of Christ and humanity."

At a Conference held in Pennsylvania by the Inter-Church World Movement which was attended by 1,700 clergymen, among other findings the following was adopted: "The crowning justification of the

Inter-Church World Movement is the opportunity that is given to each denomination to function for Christ on a broadest scale, without the sacrifice of any of its authority."

Of 557 girl graduates of 16 representative Mission Schools in China, 40 went to Normal School, 58 to College in China, 48 to College in America. Only 8 of the graduates are not contributing members of society either as home-makers or workers. 95% of the graduates are Christians, 6 of the schools having a record of 100%. These facts were brought out in the Women's Conference held in Shanghai, January, 1920.

"The Inter-Church Survey" has ascertained that 32,000 ministers of the United States receive an income considerably below the minimum annual income estimated by economists as being sufficient to support an average family in moderate comfort. It is felt that a minimum salary of G. \$1,500 should be assured to each of these 32,000, and this could be done if every communicant of the sixteen denominations concerned would contribute an additional four cents a week.

The "United Simultaneous Financial Campaign will be a demonstration of the solidarity of the Church. It will also be a demonstration of the interest of the citizens of the community in this program, which has so clearly demonstrated the foresight and statesmanship of the Church. Never again can the charge be made that the Church is short-sighted. Never again can the criticism be made that the Church is afraid to face its task."

CHURCH UNION IN INDIA.

Of those who feel that union is desirable and the idea of one United Church for India ought to be encouraged, many have written very fully of the dangers to be avoided:—

(1) The opinion is strong that in any movement towards such an ideal it should not be forgotten that there ought to be a place for all races that may be in India and that it ought not to be confined to one race. The Church should be geographical and territorial but never racial.

(2) Several have also stated their conviction that in striving for a nominally United Church for the whole of India, the detailed organization should not cover the whole of India. Distance, language, expenses are all against it. "Not a spectacular Church attempting to combine in one organization all parts of India, all loosely joined, without much reality, but one in which the language areas will be the basis of Church organization, and where the various churches within certain provinces will be joined effectively to present a united front in Christian warfare"—this is the ideal worth working for.

(3) It is also asserted by many, with great force, that such a United Church, if consummated, should be in communion with the churches of other lands in East and West. "We want a Christian Church," says a Wesleyan correspondent truly, "that will embrace humanity and not be exclusively and narrowly national." Or as an Anglican says: "Any movement which would urge Indian Christians to break away

from their own Church connection should be strongly discouraged." We want to remain Catholic and not throw away all the experience of the Church in all lands. We do not want to cut ourselves off from the great Protestant churches of the West. Another says: "I am heartily in sympathy with the idea of a United Church of Christ in India, provided that union is not purchased at the price of loss of communion with the churches of Christ in other lands.

(4) Unity by absorption is also strongly deprecated by everybody. Comprehension and not absorption ought to be the ideal aimed at.

Is such a Union possible? Is the idea of one United Church of India capable of realization? What are the difficulties in the way?

Answers to these questions are also varied. Some frankly avow that while such a union is desirable it is not possible. "No national Church is possible as long as differences in doctrine exist," says one. Several correspondents—some of them Anglican—say that the Anglican Church is the greatest obstacle! That is, of course, begging the question. We have to find a solution that will bring in the Anglican and the Truth that she stands for into the Church in India. One Congregational missionary for Bengal who advocates union but not absorption, real union and not a mere federation, says: "It will have to be some form of episcopacy in order to bring in the weaker brethren."—From the proceedings of the sixth meeting of

the National Missionary Council, India, October 1919, in report of Committee on "Co-operation and unity."

POSSIBILITY OF CHRISTIAN UNITY.

"Shall We Unite the Churches?"

By Durant Drake, Ph.D.—"The Biblical World," March 1920.

"We shall never unite on theology, that is clear. We ought not to unite on theology, lest we petrify thought and cramp its progress. We do not need to unite on theology, for differences in theology are compatible with a common platform, a common program of duties. The hope for union lies now, not as it did for so long, in representing variations, but in making them non-essential. It lies in the possibility of an awakened realization of what a church, united in its hatred of evil, could accomplish, in a passion for the speedy coming of the Kingdom of God."

"There are two possibilities before us. One is that the denominations shall be kept and joined in a practical working union, mapping up and dividing up unoccupied territory, can-

celing all needless churches, and working together for social service, missions, and educational effort. On this plan everyone would join the nearest church, of whatever denomination it might be, and the smaller communities would have but one community church, here of one denomination and there of another. Such a working arrangement would quickly make denominational differences meaningless, and would probably be but a temporary step toward a completer union."

"The other possibility is that in each overchurched community the congregations unite to form an undenominational church. This has the advantage that, for example, Episcopalians are not obliged to attend a Congregational church, or vice versa; by a general surrender of labels no one will feel himself an alien in the common church home. Especially, the great masses of the "unchurched" who usually distrust denominational labels and particularisms, are more likely to be attracted, and the church more likely to be actually as well as in theory a genuine reflection of the religious life of the whole community."

Gleanings from Correspondence and Exchanges

At the Metropolitan Conference held in New York, March 1920, a majority of the speakers said:—That a League of Churches will take the place and make unnecessary a League of Nations.

A Survey Department on Temperance and Moral Welfare to study the use of narcotics in Asia and Africa has been

authorized by the Executive Committee of the Inter-Church World Movement.

The Foochow Union Language School now has ten missionaries in attendance who receive instruction four hours a week. The teachers also are being helped along the lines of instruction. Both directors and pupils are enthusiastic over their work.

"The Korean Mission Field" of May 1920 contains an article on the forward movement of the Korean Church which indicates considerable renewal of religious activity which is not, however, confined to the Christian church as Buddhism is also increasingly active.

The International Review of Missions. April 1920, contains an excellent article on "Age-long Principles and Modern Life" by William Paton. The fundamental principles of Jesus are shown to be :—

- (1) His insistence on the supreme value of personality.
- (2) The moral duty of unwearyed selfless service for our fellowmen.
- (3) Fellowship with God.

The article will help to clarify thinking on the problem involved.

Mr. William Taylor of the C. I. M. reports that in North-east Kiangsi there are 13 central stations and 60 out-stations, with a membership of over 3,000. Of the 70 paid Chinese workers, 18 are wholly supported from Chinese funds and 25 partly. Four years ago there were only four thus supported.

Dr. Cornelius H. Patton in "The Quarterly News Bulletin" of the American Board says: "On account of the heavy additional expenses arising from abnormal rates of exchange in the Far East, the necessity of increasing salaries of missionaries and of native workers all over the world and to meet the inflation of cost in every department of work, it has been necessary to increase our appropriations by the sum of G. \$305,000, for the year ending August 31, 1920.

There were American, English, Dutch, British, and Chinese workers in the Y. M. C. A. work for Chinese workers in France. During 1918, thirty-eight Chinese students and seventeen American Missionaries from America and China assisted in this work. These numbers were increased in 1919. There were in 1918, thirty-eight centres with twenty-three Chinese secretaries and twelve American secretaries serving more than 70% of the Chinese labourers in France.

Eight thousand pastors in attendance at a State Inter-Church World Movement Conference in Chicago, in March 1920, passed resolutions asking that Bible reading be mandatory for Public Schools. This was in response to the action of the Board of Trustees of the Chicago Church Federation, which represented six hundred Protestant congregations, which had passed resolutions recommending that not fewer than ten verses from the Bible be read without comment daily at the opening session in Public Schools.

We have been given a list of 120 new periodicals started in China within the year from May 5th, 1919. The titles of these alone indicate a wave of interest in new ideas. They are published all over China though in larger proportion in the East. Such titles as:—"Salvation of Nation Weekly," "New Society," and "Wakening the World" indicate a wide-awake interest and a new impulse of thought. They comprise:—1 Semi-weekly, 38 Weeklies, 7 Bimonthlies, 15 Semi-monthlies, and 38 Monthlies.

In an article on the Church Union question in Korea pub-

lished in "The Korean Mission Field" May 1920, Mr. Harry A. Rhodes gives the reason why the sentiment for Church union is behindhand in Korea. It is due to increased stress on denominational interest. As a result various co-operative organizations, such as the Christian Literature Society, are working under severe handicaps. This is due more to the overshadowing presence of 400 missionaries who are denominationalists, than to conditions in Korea or the natural aptitudes of Korean Christians.

The National Association of Vocational Education of China was organized in 1917; three secretaries now give full time to its work which is under the direction of Mr. Huang Yen Pei and Dr. Monlin Chang. It has 125 life members who pay \$200; 275 special members who pay \$20 annually; and 1,304 ordinary members who pay \$2 a year. Its most strenuous piece of work is the Vocational School at the South Gate, Shanghai. Here, in less than two years, more than \$60,000 has been invested. Anything that can be controlled by

the students in the school is left to them. Similar schools are planned for Soochow, Wuhu, Nantung, Swatow, Szechwan, etc.

The International Review of Missions, April 1920, contains a most discriminating article on "The Inter-Church World Movement; its Possibilities and Problems," by J. H. Oldham. He points out that the Budget of this movement provides for a missionary income four or five times as much as before. He discusses the chief danger of the movement, viz.:—its tendency to be dominated by the financial objective. He seems to think that the movement might be taken as an attempt to americanize the World. He says: "The World is not willing to be americanized any more than it is willing to be anglicized or germanized." The article will help to an understanding of the inwardness of this great movement. Industrial and Social Problems are clamouring for attention on the part of Christian forces. Modern life is demanding that Christianity solve its present as well as its future problems.

Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

FEBRUARY:

10th, at Taiyuanfu, Shansi, to Rev. and Mrs. T. E. Lower, B.M.S., a son (Edmund Stanley).

MARCH:

31st, at Santa Cruz, California, to Mrs. Louise Colby (*née* Louise Stotts) a daughter (Virginia Louise).

APRIL:

3rd, at Paotingfu, Chi., to Mr. and Mrs. A. K. Whallon, P.N., a son (Harold Des Brisay).

ARRIVALS.

APRIL:

16th, Mrs. E. K. Mason (ret.), Independent; Rev. and Mrs. Surtees, M.C.C. (ret.).

25th, Mr. and Mrs. C. H. McCloy (Y.M.C.A.) and family (ret.); Rev. and Mrs. H.D. Taylor, C.M.M., new for Szechwan; Dr. and Mrs. Clark,

C.M.M., new for Szechwan; Dr. and Mrs. J. R. Cox and family, C.M.M., for Kuling.

28th, Rev. Lewis Hodous (ret.), Kennedy School of Missions.

29th, Rev. and Mrs. T. S. Knecht, U.E., and family (ret.).

MAY:

1st, Mr. and Mrs. C. H. Coates, C.I.M., and 3 children, from England.

3rd, Rev. and Mrs. E.T.P. Scholes, W.M.M.S. (ret.).

7th, Dr. and Mrs. Westman, Rev. and Mrs. Holmgren, Rev. G. Osterlin, Miss W. Stenfelb; all new for Swedish Ch. Mission, Honan.

8th, Dr. Carey Sweeb (ret.), Hangchow; Rev. R. N. and Mrs. Walker, C.I.M.

13th, Miss Florence Shock, for Peking; Miss Anna Ziese for Taiyuanfu; Dr. and Mrs. R. W. E. Spring, U.E., new for Hunan; Rev. H.O. Juhl, Danish Missionary Society, new for Manchuria.

17th, Mr. Wm. Worth, P.S. (ret.), Kiangyin; Miss Lily Woods (ret.); Miss Addie Sloan (ret.), P.S.

21st, Mrs. S. Gedge and children (ret.), W.M.M.S.; Mrs. C. Dempsey and child (ret.), W.M.M.S.

DEPARTURES

APRIL:

24th, for U.S.A., Rev. and Mrs. H.B. Belcher, A.B.C.F.M., and children; Mrs. Belcher, Senr.

26th, from Hongkong, Mr. Richard H. Ritter.

29th, for Germany, Mrs. A. Wackwitz, Misses M. Beschmidt, M. Vasei, E. Dorst, and F. Paul; all C.I.M.

MAY:

5th, for U.S.A., Mr. and Mrs. P.H. Nelson and children, C.I.M.

7th, for England, Rev. G. W. and Mrs. Sheppard, U.M.C., and family.

8th, For U.S.A. Rev. G. Lovell, Dr. E. D. Vanderburgh and family, P. N.; Miss M. D. Warfield, Yale Mission, Hunan.

9th, for Canada, Rev. E. W. and Mrs. Wallace, C.M.M., and child; Dr. Wm. McClure, P.C.C.; Mr. C.W. Harvey and Mr. and Mrs. F.S. Brockman, Y.M.C.A. For England, Dr. H. L. and Mrs. Parry and daughter, Rev. F.S. and Mrs. Joyce and daughter, Mr. P.A. and Mrs. Bruce and 3 children, Mr. H. G. McMakin, C.I.M. For U.S.A. Mrs. Samuel R. Clark, C.I.M. For Sweden, Miss E. B. Thornblad, C.I.M.

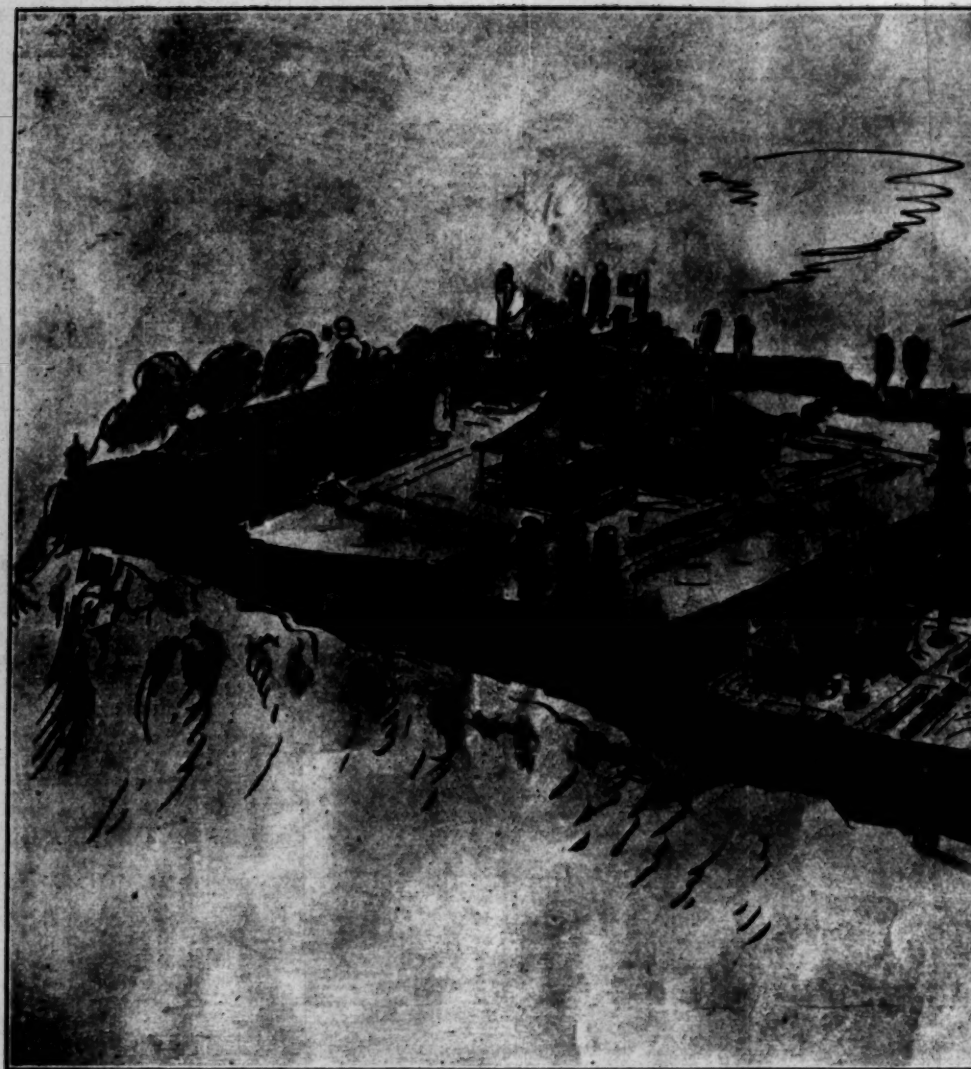
10th, For U.S.A., Miss Theodora Culver, P.N.

12th, Rev. and Mrs. E.C. Nickalls, B.M.S., for England.

17th, for Australia, Mr. H. E. and Mrs. Ledgard and child, and Miss M. G. Bailey, C.I.M.

22nd, For U.S.A. Rev. J. W. and Mrs. Paxton and child, P.S.

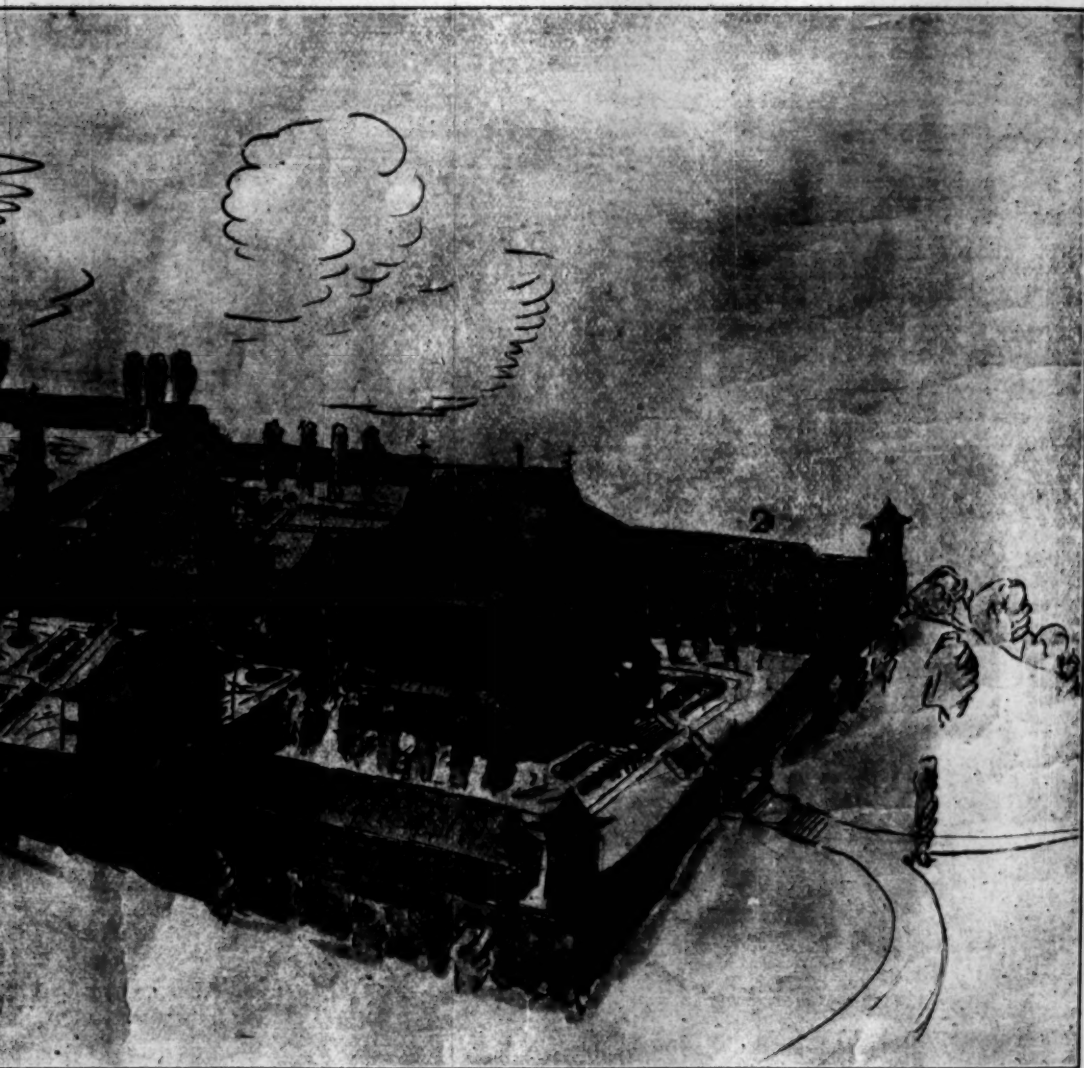
26th, for Norway, via America, Rev. K. L. Reichelt, Mrs. Anna Reichelt and Master Reichelt, Deacon M. O. Havstadt, Mrs. J. Havstadt and 2 children. All N. M. S.



- | | | |
|---------------------------------------|--------------------------------------|-------|
| (9) Residence for old members of | (8) Crematorium and Mortuary Chapel. | (5) M |
| Institute and visiting lay Buddhists. | (6) Teachers' Residence. | M |
| | (7) Administration Building. | M |

PROPOSED CHRISTIAN INSTITUTE FOR WORK

(See Article on "Special V



- (5) Lecture Hall, Meditation Hall, Prayer Tower, and Pastor's Residence. (1) Church. (2) Hall of Hospitality.
 (4) School. (3) School Dormitory.

WORK AMONG BUDDHIST MONKS AND LAY DEVOTEES.

cial Work For Chinese Buddhists. ")